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&c. &c. &c.

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Οὐδὲν ἀκριβὲς ἴσως ἐγὼ γε ἀπὸ τῆ ὑψηλῆ ὁρῶ. Ἐβουλόμην δὲ ἡ πόλις καὶ ὄρη αὐτὰ μόνον ὥσπερ ἐν ΓΡΑΦΑΙΣ ὁρᾶν, ἀλλὰ τὲς ΑΝΘΡΩΠΟΥΣ αὐτὲς, καὶ ἃ πράττουσι καὶ οἷα λέγουσιν. LUCIAN.

ORIGINAL CRITICISM.

The Geography and Antiquities of Ithaca. Dedicated, by Permiſſion, to the King. By William Gell, Eſq. M. A. F. R. S. F. S. A. and Member of the Society of Dilettanti. Pp. 122. 4to, with 16 Plates. 2l 12s 6d. Longman and Co. 1808.

THE far-famed wiſdom of Ulyſſes, and the virtues of Penelope, have long attracted the attention of mankind. Attachment to perſons as naturally produces reſpect for the things which they enjoy, as admiration excites curioſity. It is this aſſociated emotion which has given a general intereſt to the little iſland of Ithaca, and arouſed curioſity towards the promontory of Leucadia. The diſcordant opinions of the ancients have likewiſe contributed conſiderably to heighten theſe effects. The Νήριτον εινοσίφυλλον of Homer ſympathizes with our feelings reſpecting the natural fertility of a country which we inſenſibly figure to ourſelves as abounding in all the delicious fruits of the Eaſt; while the *Neritos ardua ſaxis* of Virgil makes us recoil from the aggravated ſufferings of Penelope on a barren iſland, deprived of the ſupport of her huſband and ſon, and expoſed to the inceſſant importunity of numerous and powerful ſuitors. Still, however, it is the enlightened and virtuous king, queen, and

prince, who engage our attention, and Ithaca intereſts us only becauſe it was the country of the chaſte Penelope, of the hero Ulyſſes, and his ſon Telemachus. It is the fate of Sappho alſo, whoſe name has been the theme of praiſe and cenſure during more than two thouſand four hundred years, that excites our curioſity in the Leucadian promontory, which in fact diſplays nothing very different from many other rocky precipices on the vaſt ſhores of the ocean. Yet the oblivious veil of time has rather increaſed than diminiſhed the intereſt excited by the aſſociation of theſe countries and characters, and while one writer explores the geography and antiquities of Ithaca, another will be found to vindicate the injured honour of the unequalled Sappho. Mr. Gell has choſen the former ſubject, and with the *επεα πτεροεντα* of the bard, and a tour through the iſland, the ancient theatre of the Odyſſey, he has undertaken to inveſtigate the antiquities, and preſent his readers with the pictorial geography of modern Ithaca, and its adjacent ſcenery. How far he has been ſucceſsful in his labours will hereafter appear. We are not, indeed, to expect any of thoſe faſcinating ſcenes and animated pictures which ſo frequently occur in the admirable tale of falſe morality diſplayed in the *Telemaque* of Fenelon. In return, however, we did expect from the geographer a faithful deſcription of the manners, cuſtoms, religious and political inſtitutions, arts, ſciences, and actual mode of life of the modern Ithacans, as well as the nature of the ſoil, products and population of their iſland; from the antiquary, a *tableau* of their character and manners compared with thoſe of the ſubjects of Ulyſſes. In theſe very natural and very juſt expectations, we regret to ſay, we have been grievouſly diſappointed. We ſhall endeavour, however, to enable our readers to form correct opinions of the merit of this volume, and of the nature of its contents.

Mr. Gell begins very properly with Homer, the Venetian geographers, and the medals or coins of Ithaca. He obſerves (p. 1), "in an age of inveſtigation and reſearch like the preſent, it is remarkable that while the Iliad and the ſcene of its battles have excited ſuch particular attention, little or no recent information has been offered to the public on the ſubject of Ithaca, the theatre of the principal action of the Odyſſey, and the kingdom of its hero." True; and for this reaſon we turned to the volume before us with anxious curioſity, hoping to find the wiſhed for information. A French ſoldier, indeed, has publiſhed a deſultory account of the Republic of the Seven Iſlands, of which Ithaca formed a part; but in addition to its being diſgraced with all the

flippant *verbiage* peculiar to his country, the author was ignorant of any other language than French, and conſequently was in that reſpect wholly unqualified for the taſk he had undertaken. Here Mr. G. has the advantage of his precurſor, but that is more than counterbalanced by his inferiority in ſtatiſtical, commercial, and political knowledge.

After making ſome very obvious and very common-place obſervations on Homer and the Grecian Iſles, Mr. G. ſuppoſes that the poet *may* have viſited Ithaca, and that he *may* have been hoſpitably received by "ſome deſcendant of Ulyſſes," and regrets that the modern inhabitants of that iſland have not liſtened to his perſuaſive arguments againſt quitting "the cottage for the lucrative though perilous life of the ſea." He adds (p. 9), "the preſent work *may* adduce, by a ſimple and correct ſurvey of the iſland, coincidences in its geography," (we ſhould rather have ſuppoſed coincidences in the manners or cuſtoms of its people, as the geography of a rocky iſland of only a few miles extent cannot be very fluctuating), "in its natural productions and moral ſtate, before unnoticed. Some will be directly pointed out; *the* FANCY *or* INGENUITY *of the reader* MAY *be employed in tracing others!*" This is both liberal and generous: reader, you have Mr. Gell's *liceat* that you *may*, if you pleaſe, exerciſe your *fancy* and *ingenuity*, for which permiſſion you are called upon to pay the trifling fee of 2l 12s 6d ſterling. But "this volume," we are told (p. 9), "is offered to the public, not entirely without hopes of *vindicating* the poem of Homer from the ſcepticiſm of thoſe critics (prepoſterous fellows!) who imagine that the Odyſſey is a mere *poetical* compoſition." For the neceſſity of performing this moſt arduous taſk the author blames the Venetian geographers, who, as the Italian language is of ſo great antiquity, have artfully contrived to diſguiſe the kingdom of Ulyſſes under the name of *Val di Compare*.

"That name is however totally unknown in the country, where the iſle is invariably called *Ithaca* by the upper ranks, and *Theaki* by the vulgar. The Venetians have equally *corrupted* the name of almoſt every place in Greece; yet, as the natives of Epactos or Naupactos never heard of Lepeuto [Lepanto], thoſe of Zacynthos of Zante, or the Athenians of Settines, it would be as unfair to rob Ithaca of its name on ſuch authority, as it would be to aſſert that no ſuch iſland exiſted, becauſe no tolerable repreſentation of its form can be found in the Venetian ſurveys."

Certainly we muſt not be deprived of the pleaſure of believing that a little rocky iſland ſtill exiſts which *may* have

been the ancient kingdom of Ulyſſes. Neither the ignorance nor the vanity of the Venetian geographers is able to effect ſuch a purpoſe, although three thouſand years may have elapſed ſince Ulyſſes, Penelope, or Telemachus, adorned the throne of that kingdom. But, as to the more ſerious part of the charge againſt the Venetians of *corrupting* the names of places, we would aſk the author what authority he has for it? In a little old book, *(Cronaca Veneta)* which, as it is not a portly quarto, may have been beneath the author's notice, we find *ne' principi del quinto Secolo ſieno ſtate la cagione per cui edificoſſi Venezia.* Now if Venice was only founded in the fifth century, and continued an inſignificant town till the tenth, we are at a loſs to conjecture how the Venetians could have the power to commit ſuch ſplendid crimes as that of "*corrupting* the *names* of almoſt *every* place in Greece." The Romans, and after them the barbarians from the North and the South, having overrun Greece many centuries before the exiſtence of Venice, we ſhould have ſuppoſed them the firſt and greateſt corruptors of the language as well as the names of places in Greece. But Mr. Gell practiſes himſelf, perhaps, what he condemns in the Venetians; for unleſs he can produce ſome authority for calling the impoſition of a new and radically different name the *corruption* of an old one, he ſubjects himſelf to the accuſation of *corrupting* his own language. Perhaps, however, he is ſkilled in etymology, and, like Bouhours, who derived *alfana* from *equus,* he alſo derives *Val di Compare* from *Ithaca!* Zante indeed is a corruption or contraction of Zacynthos, but it was not the Venetians but the Romans who firſt diſfigured the Greek orthography.

On the medals of Ithaca the author is ſufficiently brief, and only obſerves that the name was not loſt during the Roman emperors, as there are coins ſtill exiſting with the legend **ΙΘΑΚΩΝ.** Deſigns of three of theſe coins form a beautiful vignette in his title-page; but "the uppermoſt," he obſerves, p. 11, "is in the collection of Dr. Hunter; the ſecond is *copied* from Newman, and the third is the property of R. P. Knight, Eſq.;" ſo that our author's labour and ingenuity have not been rewarded even by the diſcovery of a ſingle medal. Notwithſtanding the exiſtence of theſe coins, it appears that none of the preſent inhabitants of Ithaca are deſcended "from anceſtors who had long reſided ſucceſſively in the iſland." From ſome inſcriptions Mr. G. ſuppoſes that it was inhabited "when the Romans were maſters of Greece." It has been twice colonized from Cephalenia in modern times, and a grant was made by the Venetians,

"entitling each ſettler in Ithaca to as much land as his circumſtances would enable him to cultivate." This is no very favourable proof of its geniality and fertility.

It is candidly acknowledged that the latitude of 38° 43′, in which Ithaca is repreſented by the author, is ſo inaccurate, "that no great dependance can be placed upon it. The latitude, however," he ſays, "is of no conſequence to the details of the iſland, the map of which, he is perſuaded, will be found not only accurate, but more minutely faithful than any ſpecimen which has yet been preſented to the public of foreign geography." The form of the iſland is very different from that uſually repreſented. It appears to run in a direction nearly N.W., and to conſiſt of two principal diviſions; the ſouthern part is nearly circular, and connected by a narrow iſthmus to the northern part, which forms almoſt a triangle. At the northern extremity there are a cape, and a promontory or ridge of rocks, which extend a conſiderable length from the two principal parts of the iſland. In the ſouthern part the author found "the Rock Korax and the Fount of Arethuſa" of Homer very diſtinct. It alſo contains Mount Stephano, the village of Perachora, and Bathi, the ſeaport and capital of the iſland. On the peninſula which connects the ſouthern and northern diviſion is the hill of Aetos or Aito, on which are the ruins of the houſe of Ulyſſes, a ground plan of which is given by the author. The centre of the northern part is Mount Neritos, adjoining which is the monaſtery of Kathara, and the villages of Anoai, Leuka, Chioni, Oxoai, and the monaſtery of Archangeli. On the 11th of April, 1806, the author, accompanied with Mr. Raikes and Mr. Dodwell, landed in Ithaca, and

"Proceeded directly toward a beautiful ſemicircular precipice, now known by the name of KORAX or Koraka Petra, and ſituated near the ſouthern extremity of the iſle. In this ſeaſon of the year, the ſun had not yet deſtroyed that verdure which ſeldom remains after the month of April in the Mediterranean iſlands, and we ſate down to breakfaſt under a ſhade of myrtle, maſtic, and juniper. Before us lay the pretty iſlet of Parapegada, ſo called from its vicinity to the beautiful fountain which trickles from the baſe of the precipices of Korax. The ſea was uncommonly clear, and the proſpect was diverſified by the numerous rocks of the Echinades, beyond which the Acarnanian mountains terminate the ſcene. It is impoſſible to viſit this ſequeſtered ſpot without being ſtruck with the recollection of the Fount of Arethuſa and the Rock Korax, which the poet mentions in the ſame line (Od., N. 408), adding, that there the ſwine eat the ſweet acorns and drank the clear black water. At the top of the rock, and juſt above the ſpot where the waterfall ſhoots

down the precipice, is at this day a ſtagni or paſtoral dwelling, which the herdſmen of Ithaca ſtill inhabit, on account of the water neceſſary for their cattle. One of theſe people walked on the verge of the precipice at the time of our viſit to the place, and ſeemed ſo anxious to know how we had been conveyed to the ſpot, that his inquiries reminded us of a queſtion probably not uncommon in the days of Homer, who more than once repreſents the Ithacences [Ithacenſes] demanding of ſtrangers what ſhip had brought them to the iſland, it being evident they could not come on foot. He told us that there was, on the ſummit where he ſtood, a ſmall ciſtern of water, and a kalybea or ſhepherd's hut. There are alſo veſtiges of ancient habitations, and the place is now called Amaṙāthia."—P. 16-21.

After obſerving that "the ſtathmos of the good Eumæus appears to have been little different, either in uſe or conſtruction, from the ſtagni and kalybea (ſhepherds' cots) of the preſent day," our traveller proceeds to the capital. On his rout he obſerved "a little encloſure free from buſhes, and containing the remains of antique tombs, or ſarcophagi, ſuch as are uſually found in the vicinity of ancient cities in other parts of Greece." Nothing could be inferred from theſe tombs reſpecting their antiquity, as they were devoid of all characteriſtic ornament. As he "advanced, a more luxuriant vegetation ſucceeded, and a delightful mixture of corn, vineyards, olives, and fig-trees, announced to him his approach to the capital of the iſle." Bathi (or, as the author ſometimes writes it, *Vathi*, with all the careleſſneſs of an ignorant provincial Italian or Spaniard) is ſituated at the eaſtern extremity of one of the largeſt valleys, and apparently the only cultivable one, in the iſland: there the various kinds of fruits grow in abundance. The town is cloſe to the port, and though not large is well peopled, and has lately aſſumed a regular appearance. The frequency of earthquakes has taught the people the propriety of erecting the bell-towers at a ſhort diſtance from the churches. "The city contains about four hundred houſes, and there is a large coffee houſe frequented by the higher order of inhabitants. Although there are no regular inns, a *traiteur* has been lately eſtabliſhed for the convenience of the mariners of the iſland."—Mr. Gell was preſent at the feaſt of the Aſcenſion, which was celebrated by the diſcharge of a gun, ringing of bells, hoiſting of colours, and the populace dreſſed in their holiday clothes, exclaiming ανεςη ο Χριςος, αληθινος ο Θεος—Chriſt is riſen, the true God. The Prytano* or governor

* Here again we have to regret the author's careleſſneſs in writing names: he uſes *Prytano* and *Prytanos* indiſcriminately. The one is

paid viſits of ceremony on this occaſion; and the whole of the celebration appears to have been much more ſolemn, we had almoſt ſaid more rational, than ſimilar harlequin feaſts in Popiſh countries.

We have before had reaſon to lament the ſcanty portion of ſtatiſtical information contained in this volume, as well as the almoſt total neglect of the manners and occupations of the people. We are only told, that, notwithſtanding the ſterility of Ithaca, "the unrivalled excellence of its port (Bathi) has in modern times created a fleet of fifty veſſels, of all denominations, which trade to every part of the Mediterranean." Judging from the view given, the town of Bathi ranges in front of an amphitheatre or ſemicircle, like the town of Malaga, and encloſed on the land ſide with flatted conical hills, like thoſe around Liſbon. "The number of inhabitants," (of the whole iſland, we ſuppoſe) ſays Mr. G. (p. 31), "is eſtimated, on a moderate computation, at eight thouſand, and of theſe two thouſand live in the city." He adds, with great ſimplicity, that "this allows of *ſomewhat more* than *four* perſons to each houſe, a number which is uſually admitted in calculating the population of other Greek towns." There is equal truth and ſagacity in this remark, for he ſtates (p. 28) the number of houſes in Bathi at four hundred, and that of the inhabitants at two thouſand, and thus gravely allows that it is "*ſomewhat more* than *four* perſons to each houſe!" What an admirable arithmetician! This city is ſupplied with freſh water by ciſterns which collect and preſerve the rain-water, as that in the wells is brackiſh. The propenſity of the Ithacenſes to a ſea-faring life is ſtill ſo great, that they abandon the cultivation of their rocky iſland for navigation: the ruinous effects of this practice have been obviated by the emigration of Neapolitans and others, who found a ſecure aſylum in Ithaca under the protection of Ruſſia. The ſurrender of this iſland to France, however, has cut off that ſource; and thus we behold another rivulet poured into the vaſt gulf of miſery iſſuing from Gallic deſpotiſm. If a day labourer could not be engaged in 1806 for leſs than 60 parats, or 1s 9d Engliſh, what muſt be the price of labour in 1807, when all the refugees are either baniſhed or put to death by the French? "The iſland does not produce a ſufficient quantity of grain for the conſumption of more than three or four months; yet oil is exported, and the country

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evidently the Italian appellation; the other we are left to gueſs whether it be the modern corruption of Πρύτανις, or an error of the preſs: the former is probable, as he writes *Prytaneion* correctly.

affords 500,000 lbs. weight of excellent currants, which were formerly carried by Engliſh merchants to the London market." This ſource of ſupply is alſo ſtopped, and the poor Ithacenſes may ſtarve for want of bread, as they are no longer permitted by the tyrant of the civilized world to barter their currants for it. This circumſtance is the more deplorable, that "the manners of the inhabitants are engaging, and ſtrangers are received with great hoſpitality and politeneſs. The upper ranks of ſociety are in general well educated, and are able to converſe in Greek, Italian, and frequently French, with almoſt equal fluency." On holidays or great feſtivals no regard is paid to diſtinctions of rank; all ſalute each other "with a kiſs" on the cheek. Dances form part of the amuſement on theſe occaſions, and the author ſaw the figure ſaid to have been firſt uſed at Delos on the return of Theſeus from the Cretan labyrinth, and reſembling the children's play of threading the needle in this country. A band of Greek robbers, who plunder the Albanian Turks and make occaſional piratical incurſions into the Turkiſh dominions, are allowed to rendezvous at Ithaca, merely becauſe they are attentive in performing the ceremonies of the Greek Church. The inhabitants, indeed, behold them with no very friendly eye, although it is the policy of the government to encourage ſuch depredations.

The above particulars contain nearly all the facts reſpecting the population, commerce, manners, and cuſtoms, of the people of Ithaca, with which Mr. G. has favoured his readers.

We have now to conſider our author as an antiquary, in which capacity we find him very candidly acknowledging his ill ſucceſs, and lamenting that he was "not ſo fortunate as to diſcover any veſtiges of a temple ſacred to Diana." (p. 36) He conſoles himſelf for this misfortune by remarking that Homer makes "no mention either of temples or prieſts in Ithaca" (p. 37), and copies the inſcription and verſion long ſince publiſhed by Paciaudius in his "Monumenta Peloponneſia." It was in all probability borrowed from that found by Xenophon in Aſia, and appropriated to Diana at Scillus, as "there are no veſtiges of a temple in Ithaca, nor even a fragment of architecture." Mr. G. embarks at Bathi, and ſails to the northern diviſion of the iſland, and viſits the cave of Dexia, about ſixty feet long and thirty wide, but now unroofed, and ſo filled up with rubbiſh, that its depth could not be aſcertained. This cave he very ſatisfactorily, in his own opinion, ſhews to have been the grotto of the nymphs or cave of the naiades at the port of Phorcys, as it exactly correſponds

with the deſcription of Homer, Od. 13. Here Mr. G. treats the authority of Strabo with ſovereign contempt.

The author's excurſion to the hill of *Aetos* or *Aito*, on which is the ancient ακρόπολις of Ithaca, and the ſuppoſed ruins of the houſe of Ulyſſes, has been the moſt ſucceſsful. The foundations and fragments of the walls of the citadel ſtill remain, and alſo of the preſumed reſidence of Penelope. In the ground plan laid down, Mr. G. has ſupplied the ſuppoſed deficiencies, by inſerting the θαλαμοι or dormitory of the men, the armory, hall, veſtibule, threſhold, poſtern, and porticos, which conſtitute nearly one half of his plan. Here our author's genius unfolds itſelf; and although we had reaſon to doubt the vigour, if not the exiſtence, of his imagination, and his powers of deſcription, when treating of the fount of Arethuſa and the ſurrounding ſcenery, yet we confeſs that he has conſtructed, by means of ſome hints from the Odyſſey, a very ſplendid and rather complex palace for the reſidence of their Ithacan majeſties. Could we perſuade ourſelves that architecture, not a "fragment" of which is to be found "in Ithaca" (p. 38), had attained ſuch perfection in that iſland prior to the Trojan war, we might agree with the author in his plan of Ulyſſes' palace. The fact, alſo, of there being no temples, augurs rather unfavourably of the exiſtence of magnificent houſes. Soldiers raiſe altars to their gods before they think of erecting ſtately manſions for their own repoſe. Ulyſſes, although denominated a king, ſeemed more inclined to republican ſimplicity; and he would have ill deſerved the reputation he enjoyed for wiſdom and valour, had he indulged in the luxuries of a ſplendid palace before he erected a temple to Minerva, or dedicated an altar to the god of battles. As to the exiſtence of a *tholos** or round

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* In a note it is obſerved, that "circular rooms are to this day common in all the *baths* of Greece, generally covered with a dome:" conſequently the *tholos* might have been for "the uſe of perſons frequenting the bath." That circular rooms are now uſed in Grecian baths we are not diſpoſed to deny; but to ſuppoſe that the firſt conſtruction of ſuch edifices was merely for baths, is to ſacrifice hiſtorical truth and reaſon to viſionary ſpeculations founded on inferences drawn from the father of deſcriptive poetry. Round buildings above the ground were certainly firſt raiſed as the ſtrongeſt defences againſt the enemy; but it is not improbable that the ſinking and building of wells in the centre of fortified places may have originally ſuggeſted the idea of their ſuperior utility. We could, did our limits permit, cite many inſtances, both among the Greeks and other Aſiatics, to eſtabliſh the fact. It is alſo conſonant with their almoſt

tower, there are no authentic accounts of any ſuch building for more than ſeven hundred years after the days of Ulyſſes. But whether it was the idea of Penelope, of her 108 ſuitors, or of the return of her huſband, and his ſummary vengeance on the ſuitors, which vivified the author's imagination, it certainly appears to have been particularly fertile on this occaſion. The trite conjectures on the origin of Ulyſſes and the monarchs of Ithaca are plauſible poſſibilities. "Ithaca was *probably* firſt peopled from Cephallonia [Cephalenia]. Ithacus, Neritus, and Polyctor, were *poſſibly* ſons of Cephalus, the reputed deſcendant of Neptune," p. 67. Theſe *probabilities* may ſuit our mythological dictionaries, and may be tolerable in works like Tooke's Pantheon; but we doubt much whether Mr. G.'s readers will think it neceſſary to travel to Ithaca for ſuch fables, or to have them repeated in an expenſive quarto volume. The following very imperfect account is given of

"The LEUCADIAN PROMONTORY, ſo celebrated for the leap of Sappho and the death of Artemiſia. The rock, which declines gradually into the ſea on the ſouth, preſents a white and perpendicular cliff toward the north, of conſiderable elevation. There are the ruins of a temple on the ſummit of one of the eminences here ſeen, conſiſting, however, at preſent, of nothing more than the foundation, and a few ſquared ſtones of large dimenſions. Not far from it is a platform cut in the rock ſtill on the verge of the precipice, and in a more lofty point. From its figure it is not improbable that a circular edifice might have once occupied the ſpot. The inhabitants imagine that the altar of Apollo once ſtood where a few ſtones are now piled together in honour of a Chriſtian ſaint; and a ſmall vaſe, of the form and ſize of a pear, was preſented to me in Leucadia, as having been found on the ſpot. The ſoil is covered with broken pottery. The iſles of Antipaxos, Paxos, and Corfu, may be diſtinguiſhed near the promontory, when the air is perfectly free from vapour."

This is the whole of the information Mr. Gell has thought proper to communicate reſpecting the celebrated promontory of Leucadia, whence the loving but perhaps virtuous Sappho, juſtly denominated the tenth muſe, leaped into the ſea, and terminated her earthly career. That ſhe previouſly became inſane is by no means improbable. However this may be, we really expected to learn ſomething of the natural hiſtory of this rock, and of the adjoining country. It is true the author has favoured his readers with a deſign of the promontory, in which the rocks appear white (as the name of the iſland implies); but whether

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uniform practice of building towns on hills, where the neceſſity for water gave birth to many ingenious devices for its ſupply.

with lichens, or from the natural colour of the ſtone, we are not told. We ſhould indeed have been thankful to him had he contributed even but one fact to our ſtock of geological knowledge, and told us whether they conſiſt of granite, primitive limeſtone, baſaltes, or whatever elſe they are. The face of theſe rocks aſſumes a columnar aſpect not very unlike ſome of the Baſaltic columns near the Giant's Cauſeway; but the author's profound ignorance of mineralogy has prevented him from conveying any idea of the conſtituent parts of this memorable *lover's leap**, which, according to Strabo, was a cure for love—*τὸ ἄλμα τὸ τοὺς ἔρωτας πάυειν πεπιςευμένον.* Indeed, we are perſuaded that even the common vocabulary of natural hiſtory could never have traverſed his pericranium, otherwiſe it would have been impoſſible for him to write 118 quarto pages, without ſuffering even one ſingle term of ſcience to fall from his pen, although treating of rocks, trees, and fountains. It is true that the words "ſtalagmitic incruſtations" and "ſtalactites" occur once; but theſe are terms to be found in Johnſon, and we have no means of determining with what propriety they are uſed.

To the name of Corfu or Corcyra a note is ſubjoined, detailing the principal reſemblances between the courts of Alcinous, as deſcribed by Homer, and of Solomon. The idea is borrowed from Bentley, although Mr. G., ignorant of the fact, very modeſtly aſcribes it to a gentleman who would have been a philoſopher, had he not had the misfortune to be taught to believe the phyſical abſurdity, that a man, by means of a few juggler's ceremonies, could tranſmute bread into fleſh and blood, and who is ſo weak as ſtill to adhere to the deluſion. After doing an act of juſtice in reſtoring the obſervation to its original author, we proceed to quote the circumſtances, or, if the author pleaſes, "coincidences."

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* This place is intereſting, not only on account of the fate of Sappho, but alſo as a choſen "ſpot," as our author would ſay, for ſolemn ſacrifices and ſuperſtitious puniſhments of unfortunate individuals. At the annual ſacrifice to Apollo, ſome criminal, or rather the victim of envy, in order to avert the wrath of the god, was thrown into the ſea, with feathers of birds attached to his body to lighten his fall. *Tu quoque, mollis Amoris, pennas ſuppone cadenti,* ſaid Ovid; and if the victim was ſo fortunate as to eſcape death, he was only baniſhed the country. This puniſhment, it muſt be confeſſed, was much more humane than that of Matthew Hopkins to the witches. The appearance of this promontory was alſo alarming to ſailors, becauſe it was cuſtomary, it is ſaid, to ſacrifice ſome one of them; or more probably becauſe it might be dangerous to them, as affecting the winds and currents, and occaſioning ſhipwreck.

" Homer was familiar with the names of Tyre, Sidon, and Egypt, and, as he lived about the time of Solomon, it would not have been extraordinary if he had introduced ſome account of the magnificence of that prince into his poem. As Solomon was famous for wiſdom, ſo the name of Alcinous ſignifies ſtrength of knowledge; as the gardens of Solomon were celebrated, ſo are thoſe of Alcinous (Od., 7, 112); as the kingdom of Solomon was diſtinguiſhed by twelve tribes under twelve princes (1ſt Kings, c. 4), ſo that of Alcinous (Od., 8, 390) was ruled by an equal number; as the throne of Solomon was ſupported by lions of gold (1ſt Kings, c. 10), ſo that of Alcinous was placed on dogs of ſilver and gold (Od., 7, 91); as the fleets of Solomon were famous, ſo were thoſe of Alcinous. It is perhaps worthy of remark, that Neptune ſate on the mountains of the SOLYMI, as he returned from Æthiopia to Ægæ, while he raiſed the tempeſt which threw Ulyſſes on the coaſt of Phæacia; and that the Solymi of Pamphylia are very conſiderably diſtant from the route. The ſuſpicious character, alſo, which Nauſicaa attributes to her countrymen agrees preciſely with that which the Greeks and Romans gave of the Jews."

Mr. Gell beſtows ſome time in vainly endeavouring to find out the little iſland of Aſteris, with two ports, as deſcribed in the Odyſſey, and ſeems to doubt whether it may not have diſappeared by " ſome phyſical change;" for he is not only determined to change Nature herſelf, but he will make his obſervations agree with the *traditionary* account related by the poet. We readily believe that accuracy or fidelity of deſcription is not one of the leaſt merits of the poems aſcribed to Homer; but when a thing is related by the poet merely as traditional, it is ſurely doing injuſtice to him, as well as violence to reaſon, to delude the public with ſuch idle conjectures. He at length fixes on " the point of Chelia," which " ſtretches from Samé about half way acroſs the channel, toward Ithaca," from Cephalenia, as the " ſituation of Aſteris," where Minerva told Telemachus the ſuitors lay in ambuſh. Had he, indeed, given us a correct map of *all* theſe iſlands, laid down upon a definite ſcale, and with reference to the adjacent coaſt, inſtead of unmeaning bird's-eye views of diſtant mountains like clouds on the ocean, which are neceſſarily devoid of character and intereſt, he might then have boaſted of having produced a geographical account " not only accurate, but more minutely faithful than any ſpecimen which has yet been preſented to the public of foreign geography!" This very modeſt aſſertion might have been better eſtabliſhed than by merely ſaying that the iſland placed at the ſouthern extremity of the channel between Cephalenia

and Ithaca, by Mr. Le Chevalier, has no exiſtence. But returning to

Ithaca, which was celebrated by Homer for its woods (πολυδενδρεον αγρον), Mr. Gell, contrary to the aſſertion of the French ſoldier, in detailing the campaigns of his countrymen in the Ionian iſles, obſerves, in his journey to the monaſtery of Kathara, "in ſome parts the trees, meeting above our heads, completely darkened the path, which in others conducted us through little open ſpaces, covered with flowers or verdure, and ſpotted with ſmall buſhes of maſtic, wild olive, and juniper. Nothing could have been more delightful, if the ſteepneſs of the mountain had not rendered the aſcent ſo laborious" Again, we ſee that Mr. G.'s botanical nomenclature only extends to "maſtic, olive, and juniper," which he repeats ſufficiently often; but he has not deigned to tell us what thoſe trees were, whether oak, beech, cork-tree (the quercus ruber of Linnæus), or what elſe they were. He has, indeed, generouſly told us (p. 62) that, "if μελινος be properly tranſlated aſh-tree, the ſpecies is not now to be found in any part of Greece:" hence we conclude, for we have more confidence in his veracity than in his ſcientific knowledge, that he really does know the difference between an aſh-tree and a white-thorn. The following particulars of our learned traveller's reception and entertainment by the "Hegumenos, or ſuperior of the monaſtery of Kathara," are more agreeable.

"The firſt refreſhments preſented to a ſtranger in this country are coffee and lemonade, which are brought immediately; but, as every thing elſe is prepared for the occaſion only, it requires time to get ready a Greek dinner or ſupper for a traveller, particularly as the lamb, kid, or goat, is not uſually killed before the arrival of the gueſts. Our repaſt was at length announced, and we entered a ſmall refectory, furniſhed with a ſolid oaken table, at the ſides of which were two benches, with a great chair at the top. The firſt diſh conſiſted of a kind of omelet, ſeaſoned with onions and liver, chopped into ſmall pieces, and profuſely covered with brown ſugar; a lamb roaſted whole followed; and there was nothing elſe curious in the fare, except what is there called a cheeſe, reſembling an Engliſh curd, which was made of goat's milk, and was ſuſpended from the top of the room in a linen bag during dinner, that the whey might be expreſſed [drained out]. This is eſteemed rather a luxury after the month of April in the ſouthern climates. The wine peculiar to this country was in great perfection here, having been ſent from a vineyard belonging to Signior Marco [Zavo, brother to the Engliſh Viceconſul], who accompanied us in our tour: it is prepared from the little grapes called currants in England, and is of exquiſite flavour,

The good old Hegumenos had lived ſo long in retirement, that his greyhounds had acquired the habit of treating him as an equal, and entertained us by the extraordinary violence with which they demanded food, and forced him to ſatisfy their hunger. The dogs are of a mixed breed, peculiar to himſelf. He has procured them, on account of the repeated accidents to which a ſituation, ſurrounded by precipices, expoſed the greyhounds of the common race, and which the ſagacity of his ſpecies prevents. He is reputed the keeneſt ſportſman of the iſland, and proves almoſt daily that Pliny, who affirms that hares died when tranſported to Ithaca, did not always prefer truth to the pleaſure of relating a wonderful ſtory."—P. 90-1.

A large etching of a view taken from the monaſtery repreſents all the *Echinades*, or *Echinæ*, with the names by which they are vulgarly deſignated. This view alſo embraces part of Cephalenia; and here we have to regret that we cannot compliment our author as a ſkilful artiſt, for although he may be able to ſketch outlines, he has erred egregiouſly in the perſpective, by placing the mountains of Cephalenia nearly as conſpicuous as thoſe immediately contiguous to the point of view, and in the ſame iſland. Neither can we ſay that we have acquired much knowledge from a diſtant profile of hilly iſlands, which preſent nothing different from multitudes of ſimilar horizontal views taken on the coaſt of almoſt every country. In ſpeaking, however, of the Echinæ or Grecian iſles at the mouth of the Achelous, Mr. Gell certainly makes a diſcovery that may perhaps immortalize his name, ſhould none of our weſtern brethren, ſo celebrated in the ſame line, ſurpaſs him. He gravely obſerves, p. 94, "Strabo mentions an iſland called Artemia, which was *joined* to the continent by the *river!*" We give the author credit for this information of joining an iſland to the continent by a *river*; and if he can join Ireland to England by a *river*, we may then expect an additional ſtock of *bulls!* It is true the river may have conveyed ſand ſufficient to form a bank, which in proceſs of time united the iſland and the continent; but then it was not the *river* but the *ſand* which joined them. Neither can the author plead any ardour or vivacity of imagination, for he has more than once ſhewed that the geographer and antiquary may alſo be a very grave trifler. "A little point of land," ſays he, p. 97, "ſeen on the right of Papa, on the coaſt of the Morea, *may perhaps* be a rock called Conopeli, in a ſituation where D'Anville places Myrtuntium, and where there are yet the veſtiges of a city, and a little port, on one ſide of which is a copious *hot ſource.*" Did our learned and philoſophical traveller really viſit this "little point of land," or did he get this information from his conductor, Signior Zavo, or

"the good Hegumenos?" "Perhaps," indeed, it "may be" the rock alluded to, but the reader is again left to exercise his own fancy. A similar indulgence is kindly bestowed by the author in the same page, where, looking at "the top of Aito, or the ancient acropolis of Ithaca," from the monastery of Kathara, he very sagaciously observes, "the appearance of a city and a castle on *such* an *eminence* (although he has not told by his "triangles" how many feet it is above the level of the sea) MAY *be imagined!!*" Very true, it "may be imagined," but the reader can, if he pleases, imagine this without either the labour or expense of learning it from Mr. Gell. He tells us also that there are "2815 paces" between the monastery and the village of Leuka, but "these paces" he adds very truly, in a note, "are *no measures* of distance, as the steepness and inequality of the descent rendered them ALL *too long*, as well as *irregular!*" Then why tantalize us with their number, and then assure us that they "are *no* measures of distance?" Why not give us some tolerably correct idea of the superficial contents of the island by his "triangles?"

At the village of Leuka Mr. G. proves, at least to his own satisfaction, that the farm of Laertes must have been in its vicinity, as the place is particularly fertile. He was "astonished to find vines or currants (what are they?) flourishing in the greatest luxuriance among loose stones, *without* a particle of *earth!* They not only rival the plants of deeper soils, but actually ripen at a much earlier period!" Truly it must be very *astonishing* that grapes should grow and "ripen at a much earlier period," when exposed to the meridian sun of a southern climate. We had before too much reason to lament Mr. Gell's ignorance of mineralogical science, and we have now equal cause to deplore his absolute want of even the commonest observation on vegetable life. Ignorance of natural history, however, is not the only defect of this volume; the perpetual confusion of ancient and modern Greek and Italian, and the most gross negligence in the writing of proper names of places, although essential to the very nature of the inquiry, are disgusting in a high degree. Thus, for instance, we find the author writing one name on his map, and several others in the book, as the bay of Affalis, Aphales, Aphalis, &c. p. 108-9. But we are tired of such remarks, and the last sentence we shall notice of our learned and philosophical traveller, is his account of the "brook Melainudros, the largest in Ithaca," that runs near the ruins of Alalcomenæ, the presumed capital of the island during the dominion of the Romans, and pours itself into the sea at

Frichies. He obſerves, as a proof of his profound chemical acquirements, that "the water leaves a *black* ſediment on the ſtones over which it paſſes, and he was *informed* that it was impregnated with iron!!"

Before concluding our remarks on the "Geography and Antiquities of Ithaca," which, we ſincerely regret, could not be more favourable, it is but juſtice to the author to notice his meritorious induſtry, eſpecially as a draughtſman, in which he has given proofs (if he is not a painter) of conſiderable abilities. We fear, however, that he has beſtowed much more time and attention on attaining a command of his pencil, than in acquiring a neceſſary, we ſhould ſay indiſpenſable, knowledge of the natural ſciences. Should, therefore, our remarks tend to give his ſtudies a more propitious and ſcientific direction, we ſhall have juſt claims on his gratitude, at the ſame time that we have diſcharged our bounden duty to our country in endeavouring to reclaim the honour of a F. R. S. of L.; a ſociety which contains as much ſcience and genius as can be found in the whole of the civilized world beſides. It is perhaps unneceſſary that we ſhould here particularize all the plates, which are principally etchings, or done in aqua-tinta, a method juſtly exploded, as calculated rather to conceal the inability of the artiſt, than to convey juſt impreſſions to the ſpectator. The topographical map of Ithaca is indeed very beautiful, and the view of the Fountain of Arethuſa awakes a thouſand lively and romantic emotions, as well as that of the Leucadian promontory. The view from the monaſtery of Archangeli, including a perſpective of the town of Oxoe or Oxoai, and ſurrounding ſcenery, is alſo highly intereſting, and reminds us a little of the ſcenery in the vicinity of Aix, in Provence. In moſt of the other plates the author has greatly diminiſhed the intereſt of his deſigns by his propenſity for "panoramic views," which, however pleaſing to the traveller, are very inſipid to the reader. Upon the whole, this volume derives conſiderable value from its calling the attention of the public to the ſtudy of the Grecian nation, a country which will ever intereſt the philoſopher, artiſt, and ſtateſman.

Sir J. C. Hippiſley's INTENDED *Speech.*

[Concluded from page 138]

IN the year 1789 the proteſting Catholics of England exhibited to his Majeſty's miniſters, and to the Britiſh public, the opinions of the following univerſities, Paris, Douai, Louvain, Alcala, Salamanca, and Valladolid, on the following

queries, to prove that the tenets contained therein were not doctrines of the Church of Rome.

1st. Has the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England?

2d. Can the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense with his Majesty's subjects from their oath of allegiance, upon any pretext whatsoever?

3d. Is there any principle in the tenets of the Catholic faith by which Catholics are justified in not keeping faith with heretics, or any other persons differing from them in religious opinions?

They all answered in the negative. As to their answer to the first question, that the Pope or Cardinals have no civil authority or jurisdiction in England, we owe this to the generous exertions of an enlightened people to resist the inordinate avarice and ambition of the Roman Pontiff. That he claimed and often exercised this power whenever the king or his ministers, through weakness, wickedness, or superstition, yielded to it, the calamities brought upon England during the reigns of Henry II, John, Henry III, Henry IV, Queen Mary, Elizabeth, and James II, by the tyranny and cruelty of the Popish ecclesiastics, afford unequivocal testimony. The reader must be shocked at the flagrant impudence and duplicity of these universities, in their answer to the third query, viz. "That there is not, and that there *never has been*, among the Catholics, *or in the doctrines of the Church of Rome*, any law or principle, which makes it lawful for Catholics to break their faith with heretics, or others of a different persuasion from themselves in matters of religion, either in public or private concerns." The Sorbonne, or Faculty at Paris, go so far as to say, "*that there is nothing of which those who have defended the Catholic faith against Protestants have complained more heavily, than the malice and calumny of their adversaries, in imputing this tenet to them.*"

It is surprising that so wise a body as the British cabinet should have been misled by the obvious falsehoods issuing from these vile sties of impiety, ignorance, and superstition; and it is equally astonishing, that none of the many enlightened men bred at our universities exposed and refuted the falsity of their assertions. The education which a person receives in these universities is calculated to palsy the reason, to cloud the mind with prejudices, and to extinguish all its

native energies. Hear what Goldſmith ſays of them, and he viſited them in perſon: "In thoſe univerſities, on the old ſcholaſtic eſtabliſhment, the pupils are immured, talk nothing but Latin, and ſupport every day ſyllogiſtic diſputations in ſchool philoſophy. Would not one be apt to imagine that this was the proper education to make a man a fool?"

Sir J. C. Hippiſley exhibits theſe queries and the anſwers thereto in p. 76 of his Appendix, as an unqueſtionable proof that "there is no tenet in the Popiſh religion dangerous to, or incompatible with, the principles of our conſtitution;" and in page 120 of his text he ſays:

"I could wiſh moſt ſincerely that every member, before he gives his vote on this important queſtion, would reſort to the three queſtions propoſed to the principal foreign univerſities in the year 1788, with the anſwers returned to them. *Theſe are ſo pointed and full, that I own I cannot fancy a mind ſo conſtituted as not to derive complete conviction from them—a conviction, I mean to ſay, that no recognized principle of the Roman Catholic religion is incompatible with the duties of good citizens and good ſubjects of the realm.*"

After ſtating that the miniſter was ſatisfied by them, he ſays, p. 122, "the anſwers given by the ſeveral learned faculties contain the moſt irrefragable refutation of all the charges hitherto adduced againſt the civil and ſocial principles of Roman Catholics, as Catholics, and as members of a Proteſtant ſtate, that words can convey*."

In addition to the unqueſtionable proofs which we have already given of the falſity of the opinions publiſhed by the foreign univerſities, we ſhall ſubjoin the following:

1ſt Query, and anſwer thereto:—The Pope, in the language of the general councils, arrogates a ſupreme command over all ſovereign princes: *We do enjoin princes, we peremptorily require kings:* 4th general council of Lateran, cap. 67, 68. The 5th general council of Lateran, de pragmat. ſanct.; and the council of Trent: "*The Roman Biſhop is the Vicar of God and Chriſt, the ſucceſſor of St. Peter, and has the ſupreme paſtorſhip of the Univerſal Church.*"—*Council of Trent*, ſeſſ. 6; de Reform. cap. 1, ſeſſ. 14, cap. 7.

In the general council of Lyons, A. D. 1245, Pope Innocent IV deprived the Emperor Fred. II after this manner: "We, after diligent deliberation, had with the ſacred council, do declare and denounce that he is deprived of all honour and dignity, and by our ſentence do deprive him; and do

* Vox et preterea nihil.

for ever abſolve them from their oath, who have ſworn allegiance to him*; firmly forbidding by our apoſtolical authority, *that any one from henceforward obey him as Emperor or King, &c. And let thoſe to whom the election belongs freely chooſe a ſucceſſor in that empire.*" In the council of Vienna, A. D. 1311, it is declared by Clement V, "*that the rights of all Kings depend upon the Pope,*" omne jus regum a ſe pendere. See the bull of Pope Pius V for dethroning Queen Elizabeth in our number for laſt June, vol. 27, p. 210†.

As to the ſecond query and anſwer thereto, by the third council of Lateran, *the ſubjects of heretical princes are declared to be releaſed from all duties of fealty, homage, and obedience.*

A decretal of Gregory XI, A. D. 1179, is couched in the following words: "Thoſe who are bound by any compact, howſoever ſtrongly confirmed, to perſons manifeſtly fallen into hereſy, ſhall know that they are abſolved from the duty of fidelity, homage, and obedience."

We have formerly produced many inſtances of the ſubjects of ſovereign princes, who were accuſed of hereſy, abſolved from their oaths of allegiance, and ordered by the Pope to riſe in arms againſt them; in conſequence of which they were murdered, or aſſaſſination plots were formed againſt them. This is a full anſwer to the opinion given by theſe univerſities to the third query.

It was declared by the council of Conſtance, in the caſe of John Huſs, burnt for hereſy, by the orders of that council, that no faith is to be kept with heretics‡. We have already ſtated in p. 273, vol. xxviii, that it is ordained by the 4th Lateran, and by many other general councils, that all perſons who ſhall not join in the extirpation of hereties ſhall be conſidered and puniſhed as ſuch: We ſhall now convict ſome of theſe univerſities of the groſſeſt duplicity and diſſimula-

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* This is a complete refutation of the anſwer given to the ſecond query. This was a general council.

† Be it remembered, that, according to Doctor Troy, the Pope was infallible in pronouncing theſe *condemnations*, becauſe they were delivered *ex Cathedra* (ſee p. 41); and Doctor Milner ſays, that, on account of the Pope's *inerrancy*, they were the voice of Chriſt (ſee p. 42).

‡ The reader will find the whole of this infamous tranſaction fairly and circumſtantially ſtated in "A Survey of the Modern State of the Church of Rome, by the Rev. Doctor Hales, Rector of Killeſandra, and late Fellow of Trinity College, Dublin; in which the equivocal attempts of the Romaniſts to palliate it are fully expoſed.

tion, by proving that the anſwers which they gave to the queries before mentioned were almoſt diametrically oppoſite and contrary to certain opinions which they formerly delivered.

In the year 1589, the Faculty at Paris, an aſſembly of divines better known by the title of the Sorbonne, pronounced the people of France abſolved from their oaths of allegiance to their king, Henry III, and that they ſhould riſe in arms againſt him, becauſe contrary to the reſolutions of the league, and the orders of the Pope, he protected inſtead of perſecuting his Proteſtant ſubjects. This decree, aſſented to by fifty Doctors of the Sorbonne, was ſent to the Pope for his ſanction*. This ſentence of the Sorbonne was adopted by the Faculty of Thouloufe†. In conſequence of this decree and the Pope's bull, Henry III was afterwards murdered by Clement, a friar. On his death, Henry IV was entitled to the throne, not only by the laws of inheritance, but by the will of his predeceſſor; and yet the Sorbonne declared, that "it was forbidden by the divine law to admit a ſectary, or the favourer of a ſectary, to the kingdom, and a manifeſt enemy to the Church, who was by name excluded from the Catholic union by the Apoſtolic See;" and that "all who aſſiſted him would be damned." They alſo pronounce, that thoſe who oppoſe him, *even to the ſhedding of blood*, "uſque ad effuſionem ſanguinis," would enjoy eternal happineſs, and a crown of martyrdom‡. During the diſcuſſion held in the Sorbonne by theſe impious and illiberal fanatics, on the excluſion of this amiable Prince, they ſtate, that all his family, as heretics, had by former Papal ſentences been rendered incapable of inheriting; and that he,

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* Thuanus, lib. 94, ſec. 8.—"Poſt ſacrum ſancti ſpiritus more ſolemni celebratum, a decano collegii pronunciatum eſt, ut populum jurejurando ſolutum eſſe, et contra regem pro defenſione religionis arma capi poſſe. Viſum inſuper collegio, ut decretum ad Pontificum mitteretur, iſque rogaretur, collegii nomine, ut auctoritate ſua illud approbaret, et auxilia afflictæ in Francia eccleſiæ ſummitteret."

"After maſs was celebrated with its uſual ſolemnity, the Dean of the College pronounced that the people were abſolved from their oath of allegiance, and that they ſhould take up arms againſt the king for the defence of their religion. The college were alſo of opinion that they ſhould ſend their decree to the Pope, in order to have it ſanctioned by his authority, and that they ſhould ſolicit his aſſiſtance for the French Church in its affliction."

† Ibid, lib. 95, ſec. 1.

‡ Ibid, lib. 98, ſec. 19.

among all other heretics, was annually excommunicated and accurſed at Rome, under the bulla cœnæ*, which is read every year in public, even at this time†.

The murder of Henry III and Henry IV may, in a great meaſure, be imputed to this infamous aſſembly of fanatical traitors.

In the year 1600, Pope Clement VIII publiſhed a bull againſt Queen Elizabeth, by which he abſolved her ſubjects from their oaths of allegiance, and offered a full remiſſion of ſins to ſuch of the Iriſh as would join in Tir Owen's rebellion againſt that heretical Queen. The Iriſh Papiſts, galled by the various deſtructive rebellions in which they had engaged during her reign, and to which they were incited by Papal bulls and epiſtles, heſitated at firſt to obey the mandate of his Holineſs. They therefore conſulted the univerſities of Valladolid and Salamanca on the propriety of aſſiſting Tir Owen in his rebellion againſt the Queen, and they gave the following anſwer:

1ſt. "Since the Earl of Tir Owen undertook the war *for religion, and with the Pope's approbation,* it was as meritorious to aid him againſt the *heretics,* as to fight againſt the Turks."

2d. "That it was a mortal ſin any way to aſſiſt the Engliſh againſt him, and that thoſe who did ſo could neither have *abſolution or ſalvation,* without deſerting the heretics, and repenting of ſo great a crime."

It ends thus: "That ſuch was the Pope's end and aim, *the letters*‡ themſelves moſt evidently declare. From all which it remains ſufficiently manifeſt that the moſt illuſtrious Prince, Hugh O'Neil, and the other Catholics of Ireland, in

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*Thuanus, lib. 98, ſec. 5.—"Nam hereticorum fautores ac defenſores quotannis in die cœnæ domini, ſpeciatim autem Henrici Borbonii imperiis, legibus, et mandatis, parentes, a ſummo Pontifice, in ſolio Petri ſedente, dirarum fulmine feriri, et proinde excommunicationis ſententia innodatos, continuo in peccato et damnationis ſtatu exiſtere."

"For the favourers and defenders of heretics, but particularly the family of Henry of Bourbon, were denounced by anathema on the day of the Lord's Supper, by the Sovereign Pontiff, ſitting on the throne of Saint Peter, and, being therefore excommunicated, were in a ſtate of damnation."

† Under this bull, thus quoted and approved of by the Sorbonne, the Popes claim an univerſal and unlimited dominion over all ſovereign princes; which contradicts their anſwer to the firſt query.

‡ Pope Clement's bull was dated the 18th of April, 1600; and in January following he ſent an exhortatory to Tir Owen himſelf.

waging war againſt an *heretical Queen*, who oppoſes the orthodox faith, are in *no wiſe rebels*, nor deny her *due* obedience, nor *unjuſtly* uſurp the Queen's territories, but rather do, by a moſt *juſt war*, vindicate themſelves and their country from an unjuſt and impious tyranny, and (as becomes Chriſtians and Catholics) do, to the utmoſt of their power, protect the holy orthodox faith." Given at Salamanca, 2d February, 1603, ſigned by eight Doctors of Salamanca; and at Valladolid, 8th March, 1603, by ſix Doctors and four Fathers, Jeſuits. This is to be found in the compendious hiſtory of Catholic Ireland of Philip O'Sullivan, who therein calls any opinion contrary to that which was delivered by theſe doctors, "*inſanam et venenoſam doctrinam*," *an extravagant and poiſonous doctrine**.

Thus it appears that theſe univerſities maintained in the beginning of the 17th century the following opinions, which with great diſſimulation they denied to be doctrines of the Church of Rome at the cloſe of the 18th century:

1ſt. That the Pope has an univerſal ſupremacy over Sovereign Princes, both in temporals and ſpirituals, and can abſolve their ſubjects from their oaths of allegiance.

2d. The nullity of oaths to heretical ſovereigns.

3d. That no faith is to be kept with heretics, and that Catholics are bound to extirpate them.

The univerſity of Alcala approved of the council of Conſtance, and defended it for having violated the ſafe conduct of the Emperor Sigiſmund, and for having burnt John Huſs and Jerome of Prague†. There is no breach of faith or act of cruelty which may not be juſtified by thoſe who have the hardened audacity to defend and juſtify the impious and blaſphemous canons of that council, from which we have given copious extracts. Doctor Stapleton, an Engliſhman, and one of the moſt learned Romiſh divines of his time, was appointed profeſſor of divinity at Louvain, in the year 1578, on the ſpecial invitation of that univerſity, and by the requeſt of the King of Spain; and, while filling that chair, he publiſhed thirteen books, *de principiis fidei doctrinalibus*. In this he explains the power of the Pope, and of the way in which it was underſtood to operate in England. His words are, "*The Pope has a ſpiritual power over ſecular Princes to puniſh and deprive them of their kingdom, when*

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* This is quoted and reſpected for its veracity by all Popiſh writers.

† Impart. deb. Appen. 18.

*they decline from the faith**." Dodd in his Eccleſiaſtical Hiſtory tells us, that "Doctor Stapleton was allowed to be one of the ableſt writers of his time, eſpecially in controverſies of religion; and that his works were a common ſtore-houſe." "Pope Clement VIII had ſuch an opinion of his writings, that he ordained them to be read publicly at his table, even during the author's life."

When Lewis XIV, in the year 1682, quarrelled with Pope Innocent XI, on the ſubject of the regale, he dictated the following decree in an aſſembly of the French clergy, "that God has not given to Peter or his ſucceſſors any power, direct or indirect, over the temporals of Princes, and that they cannot abſolve ſubjects from their oath of fidelity." This decree was condemned by the univerſity of Louvain, who maintained and defended the doctrines which it cenſured. The Sorbonne at Paris did the like; and it was not till many of its members were baniſhed for their contumacy in reſiſting the orders of the court, that the remainder conſented to regiſter this declaration. Thus theſe two bodies acknowledged the diſpenſing and depoſing power of the Holy See in their utmoſt latitude at the cloſe of the 17th century. The opinions given by theſe univerſities being obviouſly contrary to the fundamental principles of the Romiſh Church, and to its practice, from the beginning of the 8th century to the preſent time, and as its members during that ſpace have been guilty of the groſſeſt impoſtures, forgeries, and fabrications, for the advancement of its intereſt, it is ſurpriſing that the Britiſh cabinet did not entertain ſome doubts of their authenticity. Was it to be ſuppoſed that ſo many learned bodies would give a public atteſtation of what they themſelves muſt have known to be groſs falſehoods? This conſideration ſhould have made the Engliſh cabinet pauſe.

The general committee of the Roman Catholics in Dublin publiſhed the opinions of theſe univerſities on the 4th of February, 1792, in an addreſs to their Proteſtant fellow ſubjects, which was ſigned by their Secretary, Richard M'Cormick, a notorious traitor, who afterwards fled to France from the vengeance of the law. They alſo publiſhed, on the 16th of March, 1792, under nine heads, a declaration of their

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* Ad puniendos, atque etiam privandos, regno principes ſeculares a fide devia poteſtatem ſpiritualem Pontifex Romanus habet. Controv. III, de primario ſubjecto poteſtatis eccleſiæ, articul. II, vol. I, of the French edition, p. 710.

religious principles*, in which they renounced in the moſt explicit and unequivocal manner the exceptionable doctrines imputed to them†; which declaration was ſigned by the ſaid Richard M'Cormick, Edward Byrne, their chairman, and all the members of the committee, including Doctor Troy, the titular Archbiſhop of Dublin, and all the Popiſh clergy of the metropolis. It is well known that the rebellion, which broke out in 1798, was at that time organized‡, and that the deleterious principles of the Papiſts' religion, which they affected to renounce, were carried into practice, with their uſual malignity, during the progreſs of that dreadful ſcene, and the conſpiracy which preceded it.

In p. 40, Sir J. C. H., in his endeavours to palliate the intolerant and ſanguinary principles and practices of the Romiſh Church, ſays, if ſhe,

"in the ages of intemperate bigotry, when her power and influence was [were] ſo much ſhaken by the efforts of the firſt reformers, is to be held to every inconſiderate act and opinion of individual Pontiffs‖ (who as men were not exempted from the paſſions and prejudices of men), will ſhe not, in her turn, claim to bind down the Reformation itſelf to the principles avowed and preached by the great patriarchs of the Reformation?"

The reformed churches have admitted, and have effected, an improvement in their principles and their diſcipline; and in conſequence of it, the Eſtabliſhed Church has attained a degree of evangelical purity, which is not to be found in any other part of Chriſtendom; and they have not only done this, but they have checked the innovating ſpirit of the Romaniſts to encroach on and pollute it, on which Doctor Secker, in his third ſermon on Popery, obſerves, "God knows whether by this time Chriſtianity had been diſcoverable under the changes and diſguiſes with which the prevailing party would have deformed it." We have proved from the aſſumed infallibility of the Romiſh Church, and from

* Both publiſhed by Patrick Byrne, a notorious traitor, who was tranſported.

† This declaration was much ſtronger and more explicit than the opinions of the foreign univerſities. Many members of that committee were afterwards hanged, tranſported, or fled, for treaſon.

‡ This is proved by the reports of the ſecret committees of the Iriſh Lords and Commons.

‖ We have proved that they were uniformly maintained and practiſed by the Popes for ſome hundred years; and they never were condemned or renounced by any of them, or by the church at large. As to the retort on the Reformed Church, it claims *no infallibility*.

the dogmatical assertions of its most eminent modern divines, that its principles never can admit of any melioration.

In page 50, Sir J. C. H. insists, that *the dispensing and deposing doctrines* were as strongly urged by the early reformists, as *by the Roman Pontiffs already named.* Then, accusing Cranmer, Ridley, and Latimer, of intolerance, he says of the Church of England,

"It can never be enough lamented, that both Protestants and Catholics, in those times, were so zealously disposed to the purification by fire and faggot! The number of martyrs immolated to their religious scruples will be found, I fear, *too nearly balanced,* in those days of intolerance, to afford triumph on either side, or any ground of argument, even if *a return of such scenes** could with any probability in future be apprehended†."

He then enters into a defence of the "*Case of Conscience solved,*" written by Doctor Milner, to prove that the King is not bound by his coronation oath. We shall refer our readers to the observations of the Rev. Mr. Le Mesurier, Rector of Newton Longville, in the county of Bucks, on this very dangerous doctrine, in his *Serious Examination of the Roman Catholic Claims,* a pamphlet replete with learning and sound reasoning‡.

Sir J. C. H. is warm in his encomiums on Doctor Milner, and says, that, "from the influence of private regard, as well as from a principle of public justice, he considered it incumbent on him to vindicate this learned and loyal subject of his Majesty." We cannot be surprised that the person who censures Cranmer, Latimer, and Ridley, and degrades the Established Church, by asserting that its tenets and practices are not better than those of the Romish Church, should be the encomiast of Doctor Milner. As oaths are very easily dispensed with in the Romish Church, the Doctor is very angry that our gracious Sovereign will not get rid of the

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*This gentleman is so much blinded by his intemperate zeal for the advancement of Popery, as not to recollect the scenes of religious butchery which took place in Ireland in 1798 and 1803, and that a renovation of them is constantly apprehended.

† Perhaps Sir J. C. H. alludes to Elizabeth's reign, during which many priests were hanged or banished for high treason; but no person was punished for religion. See this fully proved in p. 210 of vol. xxvii, No. 108.

‡ It is sold by Rivingtons, St. Paul's Church-yard, and Hatchard, in London; Cooke and Parker, Oxford; Deighton, Cambridge; and Inwood, Newport Pagnell.

obligation of his coronation oath, for the accommodation of his pious votaries*.

In page 61 Sir J. C. H. endeavours to prove that auricular confeſſion, and abſolution conſequent to it, are ſimilar in their form and effects in the Eſtabliſhed and Romiſh Churches; and after deſcribing them in the former, he concludes, "what greater power does the Church of Rome aſſume to herſelf?" Confeſſion is the vehicle through which all the deleterious doctrines of the Romiſh Church are conveyed into the multitude; and to make them take deep root in the mind, the Popiſh prieſt begins to operate upon children of ſeven years old, after which they grow with their growth, and ſtrengthen with their ſtrength. How otherwiſe can we account for the intolerant and ſanguinary principles which have invariably marked the votaries of the Holy See, and the religious butcheries which they have produced†? Many of the moſt atrocious crimes perpetrated in the 16th and 17th centuries originated, or were encouraged, in the confeſſion box. Jaurigny and Balthazard Gerard, who murdered the Prince of Orange‡, Clement the Friar, who aſſaſſinated Henry III of France, Chatel and Ravaillac, the aſſaſſins of Henry IV, went to confeſſion before they perpetrated theſe atrocities. In thoſe counties in Ireland, where the rebellion broke out, the lower claſs of people, ſome days previous to it, reſorted in great numbers to the confeſſion box; and it is well known that they afterwards obtained abſolution for having perpetrated the greateſt enormities.

That doctrine of the Romiſh Church, that what is revealed in confeſſion cannot be diſcloſed, even though the preſerva-

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* "That Saints may get a diſpenſation,
"To ſwear and forſwear on occaſion,
"I doubt not but it will appear,
"With pregnant light, the caſe is clear:
"Oaths are but words, and words but wind,
"Too feeble inſtruments to bind;
"And bear to deeds proportion ſo,
"As ſhadows to a ſubſtance do."—BUTLER.

† A number of women and children, in the year 1798, murdered Mrs. Dale, their Proteſtant neighbour, in the county of Kildare. Two children of twelve years of age, who were concerned in it, owned that their only reaſon for doing ſo was that ſhe was a Proteſtant.—Sir Rich. Muſgrave's Hiſtory of the Rebellion, vol. II, p. 306.

‡ Strada, a learned Jeſuit, aſſures us of this in his Hiſtory of the Civil Wars in the Low Countries.—Non ante facinus aggredi ſuſtinuit, quam expiatam ejus animam, apud Dominichanum Sacerdotem, cœleſti pane, firmaverat.

tion of the state depended on it, is a cloak of iniquity, and was invented for no other purpose but to give the Popish clergy a complete ascendancy over all other orders in society.

Bates, the servant of Robert Catesby, one of the conspirators in the gunpowder plot, acknowledged that he and his master confessed it to Jesmond, a Jesuit, who encouraged them in the perpetration of it, administered the sacrament to them, and gave them absolution. Garnet, superior of the Jesuits in England, and who was equally instrumental in promoting that plot, was hanged for misprision of treason, and died confessing his guilt, having had that plot revealed to him in confession. But Bellarmine* and Johannes Eudœmon†, who wrote in his defence, declared that the seal of confession could not be broken, even to avert the greatest evil. Bellarmine makes a curious distinction on this point, for he says, "if treason be made known to a priest in confession, he may reveal it to *a pious Catholic priest*, but *not to a heretic*."

The French clergy were reproached for not having revealed the assassination plots formed against Henry III and Henry IV; but in all the tracts published in their defence, it was insisted that they could not break the seal of confession. A Popish priest is thus placed in an unfortunate situation; for if he reveals what is imparted to him, he is guilty of sacrilege, as auricular confession is a sacrament in the Romish Church; and if he conceals treason disclosed to him in the confession box, he is guilty of misprision of treason. Though the Roman Pontiffs have ceased to issue their fulminations as they formerly did, they enjoy among their votaries in every part of Europe an influence as certain as ever, and not less alarming, through the interference of the Popish priests, by auricular confession; and this is unquestionably proved by the striking difference which appears between the mass of the people in Great Britain and Ireland in point of morals.

Before we finish our review of this work, we think it right to take notice of the following unfounded assertion of Sir John C. H.

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* Apolog. adv. regem Mag. Britt.

† Nam in ecclesia certum atque indubitatum est tantum esse arcani hujus religionem; ut quemadmodum ait Suarius de penitentia, disp. 33, sec. 1. Num. 2, nullo casu et propter nullum finem, etiam pro tuenda tota republica, ab ingenti malo temporali aut spirituali violare illud liceat. Apologia pro Garnetto, cap. xiii, p. 334. Johan. Eudœmon

"Although the military ſervice is open, by law, to Catholics in Ireland, they are no ſooner landed in this part of his Majeſty's dominions, than they are ſubject, *and too often forced*, to attend the ſervice of the Eſtabliſhed Church:—it has *often* happened that the men have refuſed to march, and the reſult has been ſuch as is *too painful for me to relate.*"

Sir J. C. H.'s rooted prejudice has impelled him to make this raſh aſſertion, but we defy him to ſhew even one inſtance of any reſtraint being uſed in Great Britain to compel a Popiſh ſoldier to go to any place of worſhip againſt his will. Doctor Huſſey declared orally, and in his Paſtoral Letter, in the year 1797, that military ſeverities had been employed in Ireland for that purpoſe; but, though frequently called upon by the late Lord Enniſkillen, and by the general officer commanding at Waterford, to point out an inſtance of the kind, he eluded an anſwer*. We think it neceſſary to lay before the Britiſh public the following important obſervations on the ſtate of his Majeſty's army in Ireland.

From the well known diſaffection of the Iriſh Papiſts employed in it†, for ſome centuries, it had been an eſtabliſhed principle to admit no Papiſts into it. In conſequence of this, all thoſe of that order who were enliſted, declared themſelves to be Proteſtants, and were atteſted as ſuch. It is well known, that, till the year 1795, it would have been regarded as an indelible ſtain on any regiment, that one of its ſoldiers ſhould appear near a Popiſh chapel. As the Rev. Doctor Huſſey had at that time conſtant acceſs to his Majeſty's Caſtle of Dublin, and as his opinion had much weight there, in conſequence of Mr. Burke's recommendation of him, he artfully inſinuated to one of the chief members of the ſtate, that the only ſolid baſis of morality was religion, and that the Popiſh ſoldiers muſt be deſtitute of the former, as they were totally precluded from practiſing their devotion according to the rites of their own church. The perſon whom Doctor Huſſey thus addreſſed being an Engliſhman, who did not conſider that the leading tenets of Popery were productive of groſs immorality under a Proteſtant ſtate, expreſſed his ſurpriſe that the Popiſh ſoldiers were prohibited from going to maſs: having been totally ignorant of it, and of the wiſe policy on which it was grounded, he iſſued a ge-

* He did this merely to inflame his own votaries againſt the government, as it was done on the eve of the rebellion.

† For unqueſtionable proofs of this we refer our readers to our 24th volume, from p. 20 to p. 37; to our 18th vol. from p. 22 to p. 27; and to our 19th vol. from p. 98 to p. 112.

neral order, at the Doctor's deſire, that all ſoldiers of that perſuaſion ſhould in future be allowed to go to their own places of devotion*. The reſult of this order, which took place in the year 1795, was, that mutinies became very frequent, and took place in a moſt alarming degree in every regiment which had any number of Papiſts in it, but particularly in the militia regiments. For the truth of this we appeal to thoſe reſpectable records, the reports of the ſecret committees of the Iriſh Lords and Commons, where they are minutely deſcribed. This was a moſt important revolution in the ſtate of Ireland, which has been noticed but by few perſons, except by ſuch of its native Proteſtants as have had the honour of ſerving his Majeſty as officers, and who never ceaſe to deplore it; but its evil effects will and muſt be experienced when the empire is in danger†. The Iriſh army, previous to this innovation, was a more certain and extenſive ſource of converſion than the charter ſchools, for all the young ſoldiers became Proteſtants, and thoſe of a more advanced period, being weaned from the confeſſion box, forgot thoſe treaſonable doctrines which they had imbibed from their ſacerdotal guides. Beſides, there were ſchools attached to each regiment, well regulated by the officers, for educating the ſoldiers' children in the Proteſtant religion.

In the year 1716, when there was a ſtrong party in favour of Popery, the debates on the excluſion bill, which took place in 1680, were re-printed; and now, in the year 1808, as many illuſtrious families, particularly the Ruſſells and Cavendiſhes, whoſe anceſtors had acquired immortal glory by oppoſing Popery and its concomitant ſlavery at the Revolution, are ſanguine advocates for the former‡, we give the following extracts from the preface to the edition of theſe debates, publiſhed in 1716‖.

"So wide has the deviation of the preſent age been from the glorious paths of their anceſtors; ſo violent a propenſion has appeared in too many, who have made an open profeſſion of the Proteſtant religion, towards reviving the abject and

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* This order filled all loyal ſubjects in Ireland with amazement and alarm.

† All the Popiſh ſoldiers of the Longford regiment deſerted to the French at the battle of Caſtlebar, in 1798.

‡ "Incipit ipſorum contra te ſtare parentum
Nobilitas, claramque facem præferre pudendis."—JUVENAL.

‖ We ſtrongly recommend this excellent work to the public. It is ſold by White, Fleet-ſtreet, for whom it has been recently reprinted.

exploded doctrine of implicit obedience, and falling back into the rankeſt ſuperſtition and idolatry; *that Popery has broke in like a torrent*, and all that we have been able to do, for ſome years paſt, has been juſt to carry on a defenſive war againſt it, whilſt the balance at preſent is but barely inclining to the Proteſtant ſide. Such has been the powerful magick of the Roman emiſſaries; ſo ſtrong has the operation of their poiſon been upon the ſenſes of this poor deluded nation, that we have been driving on an open commerce with Rome, bartering our eaſe and plenty for want and barrenneſs, and the very dregs of human oppreſſion; our birthrights for the imperious dictates of lawleſs tyrants; and the mildeſt laws in the univerſe for the moſt inſupportable ſlavery, which is *ſpiritual*; without giving ourſelves time to caſt up the account, and examine what loſſes we were likely to ſuſtain by ſo unequal an exchange. That Rome and her officious agents have been inceſſantly at work for our deſtruction is no wonder, when we conſider ourſelves as the nation that enjoys the boaſted remains of liberty and pure religion throughout *Europe, and as forming the main bulwark againſt arbitrary encroachments.* But that we, *who profeſs an abhorrence of thoſe principles, ſhould give a helping hand to our ruin, and be in the plot againſt our own faith, our property, and lives, ſeems as difficult to reconcile as the doctrine of tranſubſtantiation. Yet, to our eternal diſhonour, ſuch are there at preſent amongſt us, who have advanced half way to meet them; nay, to ſhew their ſincerity, and cut off all manner of ceremony, have gone over to them.*"

We have been thus diffuſe in our notice of this laboured but *mediocre* pamphlet, ycleped an *Intended* Speech, not on account of the talents which it evinces, but in order to lay before our readers, who may not have time or opportunity to conſult many ſcarce and ponderous volumes (of no uſe in the commerce of life, except as monuments of the folly and knavery of man), an authentic ſketch of the natural hiſtory of Popery, from which correct opinions may be formed of the juſtice or expediency of the preſent political demands of the Papiſts. The queſtion ſhould be decided on hiſtorical evidence only; and the experience of all ages has eſtabliſhed the truth, that "whatever men have been, they will be again."

Poems and Plays. By William Richardſon, A. M. Profeſſor of Humanity in the Univerſity of Glaſgow. 2 vols. Pp. 431. 10s 6d. Vernor and Co. London.

PROFESSOR Richardſon is well known in the literary world, as the author of ſeveral very ingenious performances, which were publiſhed before the commencement of our Review. His "Eſſays on Shakeſpeare's Dramatic Characters" exhibit a great deal of critical diſcernment united with an elegant taſte and a lively ſuſceptibility of the beauties of poetry. Inſpired with a great portion of kindred genius, Profeſſor Richardſon accompanies the poet in the boldeſt combinations of his fancy, and the moſt elevated flights of his muſe, vindicating their alliance with nature, and the laws of human thought and feeling; and in this arduous undertaking his ſucceſs has been ſuch as to raiſe his name to an enviable rank among philoſophical critics and commentators.

But we have now to contemplate him under a different aſpect, and we ſhall have an opportunity of aſcertaining whether that critical acumen and refined ſenſibility which we admire in his eſſays be attended with poetical conception and the command of poetical language.

The volumes before us contain two dramatic pieces, the one of which is entitled the "Indians," and which, we underſtand, has been repeatedly performed both in England and in Scotland; the other is called the "Maid of Lochlin." The poems are numerous and on various ſubjects, but partake ſo much of a common character as to be properly denominated "chiefly rural." Our readers are not to think, however, that they contain nothing more than glowing deſcriptions of ſhady groves, flowery fields, and cooling fountains; the melting tales of languiſhing ſhepherds and fair ſhepherdeſſes. Such deſcription and repreſentation are by no means neceſſary to the conſtitution of rural poeſy; for the practice of our beſt poets clearly evinces, that, although the ſubject of poetical compoſition be not peculiarly connected with the country, the performance may be brought within the pale of rural poetry, by employing imagery and illuſtration drawn from external nature. There are, however, in theſe volumes ſeveral beautiful deſcriptions which carry the reader's imagination *directly* into enchanting ſcenes and intereſting ſituations. But, in general, the author addreſſes the powers of ſenſibility, not by a copious enumeration and detail of circumſtances, but by exhibiting to the fancy a few leading points, which, by neceſſary implication, immediately call into view all the minor parts of the ſubject. He endeavours not ſo much to tell what Nature *is*, as to awaken thoſe feelings and emotions which Nature, in her faireſt forms, is calculated to excite. There is much ſkill neceſſary, and we conſider it as the criterion of poetical merit, to make a pro-

per ſelection of materials to produce this effect. The poet muſt be intimately acquainted with the laws of the human underſtanding, he muſt know the ſources of emotion, and the aſſociations upon which particular feelings depend, before he can ſtrike the imagination into any determinate tone of ſenſibility into which he may wiſh it to vibrate. Without this knowledge he muſt often draw his bow at a venture, and, of courſe, frequently miſs the heart. Of this neceſſary information Profeſſor Richardſon appears to be completely maſter, for in the choice of his embelliſhments and acceſſory ideas, together with all the circumſtances of time, place, ſcenery, and verſification, he uniformly employs thoſe which are ſuited to that ſtate of mind to which his compoſition is addreſſed. Our meaning will appear more clearly from an example or two.

" What time the ſoft-ey'd ſtar of even
Gleam'd through the rolling miſts of heaven,
From Barra's iſle, the ſighing gale
Wafted Elvina's rueful wail:
Forlorn, her lovely locks ſhe tore,
And pour'd her ſorrows on the deſert ſhore.

" ' Ye rocks,' ſhe cried, ' ye ſhelving caves,
' Whoſe ſides the briny billow laves;
' Ye cliffs, far-frowning o'er the deep,
' Ye lonely iſles, to you I weep;
' Far diſtant from my father's halls,
' The towers of Moran, and my native walls.

" ' O Moran, are thy warriors fled?
' Diſmal and dark their narrow bed!
' Silent they ſleep! the north wind cold
' Blows dreary o'er their crumbling mould.
' Silent they ſleep! no dawning day
' Viſits the grave, or wakes their ſhrouded clay.

" ' At dead of night a cry was heard!
' O why was Moran unprepar'd?
' No watchman on the caſtle wall;
' No wakeful warrior in the hall!
' At dead of night the crafty foe
' Ruſh'd from the main, and ſtruck the vengeful blow!

" ' To arms! cried Moran; but in vain!
' I ſaw my warlike brothers ſlain!
' I ſaw my father's boſom gor'd!
' By Duran's numerous hoſt o'erpower'd,
' He fell; and from the guſhing wound
' Reeking and red his life-blood ſtream'd around!' " &c.

Vol. i, p. 13.

In this beautiful ode, in which a young lady laments the death of her father and brothers, her own leſs merciful fate, and the utter ruin of her family, it is with peculiar propriety and much good taſte that her tale of woe is addreſſed to the reader after his mind has been ſoftened into penſive ſadneſs by contemplating the ſtar of even, the rolling miſt, the deſert ſhore; and by liſtening to the gale ſighing over the lonely iſles.

In like manner, in the following legendary ode, when the mind is to be prepared for a mournful exhibition, the poet calls in to his aid ſuch objects as naturally draw over the imagination a great degree of gloom and foreboding anxiety.

" Kelda, by thy winding ſhore,
Cliffs abrupt, and mountains hoar,
Eira, lovely as the morn,
Periſh'd frantic and forlorn!
Wild from yon towering mountain high
Heard you not the raven cry?
Thro' the tempeſt-threat'ning air
The ſea-fowl ſcream'd afar:
Then down the heavens' ſtupendous ſteep
The ſpirit of the whirlwind rode;
His ſable courſers plough'd the deep,
And ocean's angry ſurges roar'd aloud!" &c.

Vol. i, p. 16.

So in the Hymn to Melancholy, before the reader is preſented with an exhibition of ſuch ſcenes as will pleaſe and feed that ſombre caſt of mind, his feelings are deeply tinctured with the ſable expreſſion of the following imagery.

" - - - - - - - - - - - - - - -
Fancy liſtens to my lay;
Shrouds in her duſky pall th' expiring day!
And, athwart the burden'd ſkies,
Slowly the deep congenial glooms ariſe:
The lonely moan of the forlorn,
On the ſlow, pauſing breath of midnight borne,
Flows from the viſionary vale!
Seen by the livid gleam of fear,
Dimly-featur'd ſhapes appear,
And Melancholy's ſlow-puls'd heart aſſail," &c. P. 80.

This hymn belongs to the firſt claſs of poetical compoſition, as do alſo ſeveral other longer poems, from which we feel a ſtrong inclination to make extracts; but want of room compels us to limit this wiſh to the following lines, which we

have choſen, as they give a ſpecimen of the author's blank verſe. They are from a poem entitled "Runny Mead."

"Here will I ſtay my ſtranger ſteps, and greet
This hallow'd field. Here, tho' unſkill'd to breathe
Soft melody, mine oaten reed ſhall pour
The ſong of gratulation. Runny Mead,
Thee I ſalute with reverence! Not that May,
Accompanied with odoriferous gales,
Viſits thy border, and with herbs and flowers
Arrays thee; nor that Thames, 'mid willow'd iſles
And fruitful fields, flow winding from the towers
And groves of Windſor, laves thy margin green,
Rendering thee homage; nor that Cooper-hill,
Adorn'd with verdure, and renown'd in ſong,
Defends thee from the ſultry ſouth. It is
That freedom honours thee.—Hail, Runny Mead!
Illuſtrious field! like Marathon renown'd!
Or Salamis, when Freedom, on the hoſt
Of Perſia, from her radiant ſword ſhook fear
And dire diſcomfiture! Even now I tread
Where Albion's ancient barons won the pledge
Of independence. Here, on ſtately ſteeds,
Gaily capariſon'd, their ſhields engrav'd
With fair achievements and devices quaint
Of chivalry, with plaited mail, and ſpear
High-flaming, they advanced. Their brow ſedate,
And ſteadfaſt mien, announc'd the vigorous mind,
Determin'd for the public weal. Rebuk'd
By their ſuperior genius, tho' begirt
With flattering minions, in thy ſullen eye,
Plantagenet! thine abject ſpirit lour'd."

We now come to the plays, both of which are tragedies; and as the one entitled the Indians ſtands firſt in order, we ſhall begin with it. Of the imaginary ſtory out of which it is formed the outlines may be given in a few words. An Engliſh family, driven by misfortune from their native country, had ſettled upon the banks of the Delaware in North America. One of the tribes of Indians leagued with the French, in the war which ended in the expulſion of the latter from Canada and Louiſiana, attacked the Britiſh ſettlers by night, and, among other atrocities, murdered the greater part of this unfortunate family. The chief of one of the tribes, whoſe name is Ononthio, a character diſtinguiſhed for clemency and humanity, ſaved a female infant, whom he ever after treated as his own child. He called her Maraino. Maraino in proceſs of time becomes the wife of her deliverer's ſon, a brave young man named Onaiyo, who is diſpatch-

ed with the military ſtrength of the tribe to aſſiſt the French againſt the Britiſh under General Wolfe. During his ſtay with the army, Yerdac, a perſon of ſome conſideration in the village, and Neidan, a kind of prieſt or magician, employ themſelves in intrigues; the former to get poſſeſſion of the fair Maraino, the latter to undermine the authority of the good old man Ononthio.

At length the fugitives from the Indian troops bring information that their allies are diſcomfited and broken; nor can they give aſſurance of the ſafety of their own leader. This doubt excites the grief of Maraino, and gives ſpirit to the baſe plans of Yerdac and Neidan. A priſoner is brought in to the village. Neidan exerts all his influence to get him put to death, both that he may thereby preſent a ſoothing offering to the manes of his fallen countrymen, and defeat the meaſures which Ononthio was uſing to ſave him. This priſoner turns out to be no other than the brother of Maraino, the gallant Sidney. This young warrior had generouſly ſaved the life of Onaiyo, whom he had encountered and diſarmed in the battle of Quebec, and from whom at parting he received a wampum bell as a token of regard. Sidney and Maraino diſcover their connexion, and become fond of each other's company. This circumſtance is laid hold of by Yerdac and Neidan to inſpire Onaiyo with jealouſy towards Sidney, of whom they contrive to keep the former totally ignorant, further than that he is a Briton. Onaiyo is at laſt ſo much incenſed at his ſuppoſed diſhonour, that, at the inſtigation of Yerdac and Neidan, he actually prepares to take away the life of the young Briton, whom he ſurpriſed whilſt he was aſleep on a bank. He is prevented, however, from perpetrating the crime by ſeeing upon his body the wampum bell which he himſelf had given him. Yerdac, ſeeing his plans defeated, and his villainy detected, declares open enmity to Onaiyo, by whom he is pierced to the heart with his own dagger, which the latter had wreſted from his hand while endeavouring to ſtab him. Neidan recants, and is forgiven; and Sidney is ſuppoſed to return to the Britiſh army.

This plot is ſimple, and embraces but few characters; but the leading ones are well marked, and ſupported throughout with much propriety. The tragedy will afford much pleaſure to every reader of taſte; but it is nevertheleſs defective in many things that are neceſſary to make it popular. It contains ſome fine ſpecimens of good writing, of which the following is taken without ſelection.

" Sweet reconciliation ! beauteous child
Of raſhneſs and of love, that weeps delighted,
And on the gentle boſom of forgiveneſs
Covers its bluſhing face, and weeps, and ſheds
The kindly dew that nouriſhes affection."

We give the following dialogue between Yerdac and Onaiyo as a fair ſample of the ſtyle in which the whole is executed.

" YERDAC.

" ——— how ſpeeds the fortune of our friends ?

" ONAIYO.

" Our friends are fall'n, and Gallia now deplores
Her armies vanquiſh'd, and her empire loſt.

" YERDAC.

" Moſt lamentable iſſue ! we have heard,
But not diſtinctively, of that diſaſter ;
Sure 'twas a fierce encounter.

" ONAIYO.

" Fierce indeed :
'Twas like the encounter of two warring clouds,
Shrouding the ſky with darkneſs, big with ſtorms
And fire and thunder. Neither yields, but onward
Both drove with rapid conflict ; till the craſh
And deaf'ning roar of burſting flames and fury
Rend heaven and earth !

" YERDAC.

" And ſo the dire event
Hung long in doubtful balance ?

" ONAIYO.

" No, not long :
The thunder of th' engaging armies peal'd
As if the firmament's ſtupendous arch
Ruſh'd headlong with tremendous ruin down !
But ſoon they clos'd in nearer conflict ; ſwords
Blaz'd o'er the field ; the bayonet was drench'd
In reeking gore ; determin'd valour, firm
And diſciplin'd, in either hoſt, maintain'd
The direful ſhock till Gallia's leader fell !

" YERDAC.

" Then, unoppos'd, the furious foe prevail'd ?

" ONAIYO.

" No courage nor exertion could reſiſt
The flame of Britiſh valour, burning bright,
With love of fame, with love of freedom ſtrong ;
Strong by thoſe native energies and zeal
For Albion, that in every age and clime
Have rous'd her gallant progeny to deeds
Of unexampled proweſs. Gallia fled !

" YERDAC.

" What joy to Albion and her haughty race!

" ONAIVO.

" Yet Albion grieves. Though victory adorn
Her brow with beams of glory, ſadneſs ſhakes
Her mighty ſpirit, and her hoſts have ſhower'd
Tears on their conquering arms.

" YERDAC.

" What heavy loſs
Compell'd their grief to ſuch ſevere exceſs?

" ONAIVO.

" The loſs of their brave leader: Wolfe expired
Even in the embrace of victory. He ſaw
The tide of battle overwhelm the Gaul,
The while a fiery miniſter of death
Strove with his lab'ring ſpirit; yet 'They fly!
'They fly!' he cried; and then his ſoul, ſet free,
Flew reception-wing'd, flew from her mould of clay
To th' iſlands of the bleſs'd, where heroes, crown'd
With glory, triumph in immortal joy."

We now come to the Maid of Lochlin. The ſubject of this tragedy is taken from Fingal, a poem attributed to Oſſian. Fingal, King of Morven, while on a complimentary viſit to Starno, King of Lochlin, had fallen in love with Agandecca, the daughter of the latter. He gained the affection of the Princeſs, as well as the conſent of her parents; but Starno at length, "moved by doubts, reaſons of ſtate, and dire ſuggeſtions that the alliance would bring diſaſter on the land," withdrew his favour from Fingal. The hero of Morven invades the territory of Lochlin, and defeats Starno in ſingle combat; but by the interference of their chiefs the monarchs are reconciled, and the Maid of Lochlin is to become the wife of her father's conqueror. The two Kings ſwear to maintain inviolable friendſhip in the following highly poetical language.

" FINGAL.

" Ye ſpirits of my fathers!
Who have your palaces in golden clouds,
Borne on the pinions of the rapid winds,
Who oft deſcend to me in radiant dreams,
And often grant me the propitious gale,
And turn aſide the darkneſs of the ſtorm,
By you I ſwear, my willing arm ſhall ne'er
Treſpaſs againſt the weal and peace of Lochlin.

" STARNO.

" And thou, great ſpirit of tremendous Odin*,

" * The Jupiter of the North."

Who, cloth'd with lightning, from thy hall of thunder
Deſcendeſt on the rainbow, and in wrath,
And with thy flaming brand, hew'ſt down the ranks
That impiouſly defy thy ſov'reign power,
By thee I ſwear, if thou approve, to bide
By the conditions of this ſolemn league."

But Starno does not intend to reſpect his oath, or to give his daughter to Fingal. He had been baffled by that warrior, and thinks of nothing but vengeance. He has recourſe to the High-prieſt of Odin, who counſels him to prepare to give his daughter to Fingal in marriage, and to have the wine which, according to the ritual of the North, the bride preſents to the bridegroom, in the courſe of the ſolemnity, ſtrongly poiſoned. The High-prieſt prepares the doſe, and ſpeaks of it in the following manner.

" Whoever taſtes of that envenom'd draught,
Had he a breaſt of iron, joints of ſteel,
Or ribs of adamant, it would diſſolve them;
Looſen the texture of his ſinewy limbs;
Shoot through the mazes of his azure veins;
Congeal and ſwiftly change the ruddy tide
To foul coagulated gore; arreſt
With ſtrange compulſion the retiring ſpirit;
Shake and convulſe the ſhatter'd frame, till life
Forſook the ghaſtly ruin." Vol. ii, p. 151.

Agandecca, however, having ſworn to her father that ſhe would perform whatever he ſhould enjoin, and being informed that the ſacrifice of her love was neceſſary to complete his purpoſes, is with great reluctance dragged to the chapel (where ſhe expected ſome diabolical plan was to be executed), and at laſt, inſtead of preſenting the cup to Fingal, ſhe daſhes it on the ground, ſaying,

" down! perfidious potion, down!—
Now let the levin flaſh and Odin thunder,
And the deep-cavern'd earth gape to receive me!
No dread of puniſhment, and no reward,
Shall ever force or lure me to commit
A deed that the pure ſpirit of my ſoul
With condemnation and abhorrence ſpurns." P. 162.

Starno and the High-prieſt are diſappointed in this reſult, but are not diverted from their determination to put Fingal to death; and therefore purpoſe to invite him to a hunting match, when he is to be attacked by an ambuſcade, and diſpatched. Starno, in the heat of paſſion againſt his daugh-

ter, informs her of his intentions; ſhe communicates them to her lover, who takes effectual means to defeat them. Agandecca, however, afraid that her father ſhould be ſlain by Fingal, who, with his warriors, had overpowered the intended aſſaſſins, ruſhes into the fray, and is ſtabbed by her father's own hand, from a conviction that ſhe had informed the King of Morven of the ſnare laid for his life. The High-prieſt upbraids his ſovereign for killing his own daughter; and Starno, wrung with grief and compunction, plunges a dagger into him, for the ſhare he took in planning the fatal cataſtrophe. Agandecca and he are the only two of the dramatis perſonæ who ſuffer death; for her father, after having in vain endeavoured to make Fingal diſpatch him, reſolves to live, as being a greater puniſhment than death itſelf.

The character of the Maid of Lochlin is admirably conceived and ſupported. She is truly feminine, dutiful, and affectionate, as well as magnanimous and determined. Fingal is brave and generous, tender in love, and faithful in friendſhip. Starno, with ſomething that we admire, is depraved by ſuperſtition and low notions of revenge. But the poet has been uncommonly happy in his delineations of female paſſion: the family-pride of the Queen, mingling with her regard for her daughter, produces ſome very natural effects. Agandecca is, however, ſtill our favourite. When about to ſee the King of Morven, after his reconciliation with her father, ſhe experiences a very natural agitation of mind, and ſays (*aſide*),

> " Tyrant of my boſom! Love!
> Thou timid, daring, inconſtant, ſpirit!
> Abſent from him to whom my ſoul is wedded,
> I feel as if I could unfold my heart
> With fond avowal of affection. Now,
> Although no conſcious folly cloud my breaſt,
> And that he comes approv'd even by my ſire,
> I tremble to behold him, and confuſion
> Uſurps the entire dominion of my ſoul." P. 122.

Throughout the piece there are many lyric verſes of great merit which are put into the mouths of bards and prieſts, who diſcharge a function ſomewhat ſimilar to that of the chorus in the ancient drama: we ſhall give a ſpecimen of them. The High-prieſt, when the fatal criſis was approaching, thus indulges in a ſoliloquy:

> " Sudden, on leathern wing,
> Why round me flits the noiſome bird of night?
> What fell foreboding would thy vigil bring?

Scare not the day, wheeling in airy ring,
Vile imp! nor quail me with portentous fright.

" Darkneſs unuſual dims
The troubled welkin, and uncouth diſmay
Shakes to convulſion mine enervate limbs!
What ſpectre indiſtinct before me ſwims?
Foul ſhape, avaunt!—terrific hags, away!

" Whence came the ſudden guſh?
Was it a breeze the current's voice that ſwell'd?
Behold the rapid waters how they ruſh!
And foaming with enſanguin'd tincture bluſh!
Portents ſo hideous have I ne'er beheld." P. 199.

The reader will perceive that the dialogue of this play is well executed, by looking at the following ſpecimen of it.

" HIGH-PRIEST.

" Illuſtrious pair! Morven and Lochlin's pride!
May Odin, with his heavenly hoſt, regard
This covenant with complacency, and ſhower
Celeſtial influence on this fair alliance!
Fingal, to thy betroth'd ſelected bride
Preſent that garland, interwoven with flowers
Of ſovereign virtue, as an emblem meet
Of honour and eſteem. Thou, royal virgin,
Loveliеſt of northern maidens, to thy conſort
Preſent this cup, in token of thy feeling,
And kind endeavour to allay his cares.
O may that precious liquor yield compoſure
And gentle comfort from the toils of life!

" AGANDECCA *(trembling, and receiving the cup)*.

" And of that comfort may not I partake?
Have I no need of ſolace?

" HIGH-PRIEST.

" Hold! profane not
The ſacred myſtery with thy freakleſs deed.

" AGANDECCA.

" Believe me, holy ſeer, if this contain
Soft antidote or medicine for the pangs
Of heart-felt anguiſh, I am much in need
Of the refreſhing beverage.

" HIGH-PRIEST.

" Peace! beware,
Nor with unſeaſonable ſpeech diſturb
This holy rite. The vollied lightning darts
With inſtant fury from the depth of heaven,
And cleaves the heart of whoſoever dare
Profane our ſolemn act.

" AGANDECCA.

" And ſhall I then
Become inſenſible? ſhall I be free
From anguiſh? and my heart no longer throb
With direful horror? Come, thou rapid flame,
And reſcue me from ſuff'rance, and I'll hail thee
A miniſter of mercy!"

In both his Plays, Profeſſor Richardſon has founded his claims to praiſe upon intrinſic merit; never having recourſe to the hackneyed but common expedient of making up for the want of poetry by rapid change of ſcenery, pompous proceſſions, gorgeous trappings, and the other ingredients of *ſtage effect*. This remark is more particularly applicable to the " Indians," and we are afraid that, in the preſent ſtate of the theatre, it might be found too chaſte, and even bordering upon tameneſs; without it being once recollected that the confined ſeries of action which it exhibits, and the ſimple condition of nature in which the ſcene is placed, would be very inconſiſtent with the oſtentation and flouriſh which now inveſt dramatical repreſentation.

The poetry of the Profeſſor is, as our readers muſt have obſerved, ſoft, elegant, and ſpirited. His ſentiments are delicate, and always expreſſed in appropriate language. His embelliſhments are rich and varied, ſelected with the eye of a critic from the wide range of external nature. Neither the Poems nor Plays would have been adorned with illuſtration from art or ſcience, for they are connected with incidents and repreſentations either antecedent to, or far removed from, the higher degrees of human cultivation. There is another praiſe due to our author—and it is not the meaneſt commendation that can be conferred upon a modern poet—for having uniformly employed all the inducements of his enchanting art on the ſide of virtue. We therefore take leave of him as of a friend to our kind, hoping that he has not yet ceaſed to pay his reſpects to the Muſes, for whoſe ſervice he is ſo eminently qualified.

The State of Britain, Abroad and at Home, in the eventful Year 1808; *by an Engliſhman of no Party.* 8vo, pp. 42. 2s. Tipper. 1808.

THE author of this anonymous tract appears to poſſeſs the principal qualifications of a good writer----a well-ſtored and well-informed mind, good principles, and an eloquent ſtyle.

He has evidently viewed the momentous events of the times with an attentive eye, has traced them to their ſource, and appreciated their effects. Of the truth of this obſervation the animated opening of his ſubject will afford a ſufficient proof.

" In former times, many wonderful revolutions occurred amongſt the heathen nations; and the decline of the Roman, Grecian, Perſian, Jewiſh, and Aſſyrian empires, excited the admiration of the ſages and philoſophers of antiquity. No period, however, can be brought to memory, in which, during ſo ſhort an interval, any extent of territory equal to modern Europe has been agitated by events ſo ſudden, ſo deſtructive, or ſo alarming. The decay of the Grecian dominion was progreſſive: the diſſolution of the Roman perceptibly approached, from the time in which the latter Flavius convulſed the world, and Rome became ſubſervient to her bald Nero. *Cum jam ſemianimum laceraret ultimus orbem Flavius, et calvo ſerviret Roma Neroni.* But the overthrow of modern European dignities has been as the paſſing of a cloud: they have diſappeared as a meteor, which glitters for a moment, and then vaniſhes into air.

" An Upſtart, ſpringing as it were from the boſom of oblivion, has been decreed by the wiſdom of Omnipotence to ſcourge the iniquities of mankind. Long did the rod of juſtice menace thoſe unhappy countries, now ſuffering the puniſhment due to their criminality, fraud, and oppreſſion: the day of retribution has at length arrived, and dreadful are its judgments. Lamentation and miſery, the inſeparable companions of war, uſurp the throne of public tranquillity; the aged father, with trembling limbs, now ſeeks the breathleſs body of his darling ſon amidſt heaps of dead and dying; the wretched wife throws herſelf in ſpeechleſs agony upon the bleeding corpſe of her beloved huſband, and ſtarving orphans in vain cry aloud for their daily ſuſtenance. Frantic with deſpair, the huſbandman beholds the fiery element iſſuing from the roof of his humble dwelling, whilſt the exultations of a brutal ſoldiery, as the flame conſumes his little all, ſeem to mock his woe. Joy is baniſhed from the cottage of the poor, and Deſolation holds his court in the vacant manſions of the great. Here, be it eſpecially remarked, that, of all the continental ſtates againſt which the juſt indignation of Heaven appears to have been directed, no one has ſuffered more ſeverely or more juſtly than Pruſſia. It was here that ſcepticiſm and infidelity met protection: under the auſpices of a Frederick, atheiſm and its pernicious tenets flouriſhed in a fertile ſoil.

" Pride and blaſphemy, ſanctioned by regal authority, ſpread their baneful influence far and near; whilſt deſpotiſm carefully watched the ripening ſeeds of impiety, and commanded them to ſwell into maturity."

Theſe remarks are eminently juſt. The Court of Pruſſia was long the ſeat of ſcepticiſm and infidelity; nor were theſe

the greateſt crimes which prevailed there, as may be ſeen by a reference to the "Letters from a Traveller to the Abbè Barruel," noticed in the Appendix to one of the early volumes of the Antijacobin Review. To the crooked policy of the Pruſſian Monarch may, in a great meaſure, be aſcribed the preſent deplorable ſtate of the Continent of Europe; and if we conſider how many thouſands have fallen the victims of that policy, what miſery it has produced, what deſolation it has cauſed, and to what incalculable calamities it has given birth, it will be found impoſſible to deny the juſtice of that retribution which is to be diſcovered in the preſent fallen condition of the former ſovereign of that diſgraced and ruined country.

On Ruſſia the author's animadverſions are equally pointed, and equally juſt.

"In theſe eventful times, when the vengeance of Heaven ſeems awakened to puniſh the hoſt of ambitious ones that are raiſed on high, and the ſhort-lived powers of the earth, Ruſſia alſo at laſt, for crimes hitherto undivulged, appears either to have undergone, or to be about to undergo, the common ſweeping lot of nations: Yes! Ruſſia, that mighty empire, ſo aſtoniſhingly, and ſuddenly, elevated from a ſtate of comparative barbarity, by the unwearied labours of a royal individual; that mighty empire, equalling, if not ſurpaſſing, in magnitude, the whole continent of modern Europe. From the abject ſubſerviency of this great ſtate to the imperious mandates of Ali Buonaparte, the commerce of England has, no doubt, ſeverely ſuffered; yet the peculiar conſtruction of the Muſcovite government (in which the trading nobles, who are more than fellow ſufferers with ourſelves, take ſo conſiderable a ſhare) renders it highly probable, that, in the courſe of natural events, their infatuated young prince will not live to ſee the final ſubverſion of his throne, nor the deſtruction of his hereditary rights; but that either the thunders of accumulated wrath from thoſe in delegated authority, or the equally dreadful portent of one indiſcriminating convulſion of the whole enormous ſyſtem of his policy, will grant him the quick apotheoſis of a Paul I, or the lingering martyrdom of a Louis XVI."

In theſe lines, the weak, the thoughtleſs, the unprincipled Alexander may read his fate. He has reſigned the reins of empire, never more to reſume them; with the jacobin Conſtantine for the commander of his forces, the murderer Caulaincourt for the director of his councils, and a French proſtitute for the guardian of his morals: he will be ſpeedily relieved from the cares of government, nor long retain the burden of exiſtence.

From the Continent the author turns his attention to his own country. He wiſely recommends a public act for the incloſure of waſte lands, in order to provide againſt the dan-

ger of ſcarcity, at a time when all the uſual ſources of ſupply are either actually cloſed, or about to be cloſed, againſt us. This is a work of primary neceſſity. Indeed, no means of rendering us independent of the Continent, in every reſpect, and, *a fortiori*, no means of providing us with bread, ſhould be neglected. Let us once eſtabliſh that kind of independence, and we ſhall hear no more of ſhutting the ports of Europe againſt us, and of ſtarving us into compliance with the terms of our enemies.

We concur with our author in his remarks upon the impolicy of our interference with the cuſtoms and habits of the Sepoys in our Indian ſervice: it could originate in nothing but a profound ignorance of their character, or in feelings which we never can impute to a Britiſh officer. All poſſible care, however, has been taken to correct this act of imprudence, to avert its effects, and to prevent its recurrence.

In the following paſſage the author ſeems to aſcribe to want of ſkill in the officers, who conducted our expeditions, thoſe failures which were alone imputable to the ignorance or miſmanagement of the miniſters who planned them.

"Recent expeditions convince us, alas! too fatally, that, whatever may be the intrinſic value of modern troops, their commanders frequently neglect to acquire thoſe requiſites of a military life which can alone enſure ſucceſs;---judgment and foreſight in council, intrepidity in the field of battle, and wiſdom to provide againſt the uncertainties of war. In our Egyptian enterprize, ignominy has accompanied the Britiſh armaments, defeat has tarniſhed the glory of our arms; and the haughty cities, which formerly trembled at our approach, now hold their puny adverſaries in deſerved contempt; whilſt the ſhade of Nelſon turns aſide in mournful ſilence from thoſe regions, where, at the interval of a few tranſient years, he fought, and bled, and conquered."

In the next paſſage, however, his ſtatements are perfectly correct.

"In the plains of South America .... but, let not the dire diſgrace be blazoned by a Briton to the world's enquiring eye; let it not be ſaid, that the deſcendants of thoſe who, in ancient days, ſhook to their very centres the thrones of France and Spain, are now baffled in their beſt attempts, inconſiderate in their matureſt plans, and humiliated in the very choſen ſcene of action. When ſelfiſh intereſt ſhall meet with due contempt, and real deſert receive its merited rewards, then, and then only, can the Britiſh army again riſe to that due pre-eminence, from which it has of late ſo rapidly, and, to ſpeak out, ſo very *unjuſtifiably* declined."

When commiſſions ſhall ceaſe to be purchaſed, and merit

become the ſole means of promotion, then, and not till then, we fear, will the ſkill of our military be as diſtinguiſhed as that of our naval officers. The author reaſons thus juſtly on the mode of combating Buonaparte.

"When two rival ſtates contend for the maſtery, each generally feels itſelf bound by the law of nature and of honour, 'that tie of kings,' to the performance of reciprocal acts of generoſity, provided they do not militate againſt the intereſts of the party by whom they are diſplayed. Would to heaven that this long-protracted war could be thus carried on!—But, when we have to ſtruggle with an adverſary affected neither by juſtice, religion, nor humanity, equally regardleſs of the law of nations and the law of God, a man, whoſe fixed reſolve it is to defend by blood that crown which he has by blood obtained; then it becomes the paramount duty of the legiſlature, if poſſible, to foil him by the uſe even of his own ſavage weapons, and to enſnare him in the trap laid by himſelf for others. Far be it from any executive power, to whoſe direction this land now is, or may hereafter be conſigned, to countenance unwarranted tyranny and oppreſſion; yet, let our rulers beware, leſt by graſping at a ſhadow they loſe the ſubſtance; leſt, by an unneceſſary ſuperabundance of political ſcruples, they ſacrifice the intereſts of the people to idle punctilio, and ſuffer treachery, deceit, and fraud, to triumph over thoſe who have undauntedly borne up, alas! perhaps, too long, by fair and open oppoſition, againſt a weighty and encreaſing preſſure of calumny and chicane.

"Captique dolis,
Quos neque Tydides, nec Lariſſæus Achilles,
Non anni domuere decem, non mille carinæ."

In his obſervations on the ſtate of the Iriſh peaſantry the author diſplays a juſt ſenſe of their ſituation, and a proper feeling for their diſtreſs. And it is moſt devoutly to be wiſhed that ſome effective means could be deviſed for increaſing their comforts, and for meliorating their condition, in every reſpect. It is true, that their diſcontents may have ariſen, in a great degree, from the preſſure of diſtreſs; but the author is miſtaken in his ſuppoſition that their prieſts had no ſhare "in unfurling the bloody banner of contention," and in inſpiring "their followers with a degree of enthuſiaſm, which induced them to brave the moſt terrific dangers." If he will read the hiſtory of the laſt rebellion, he will find incontrovertible proofs of their active interference in its promotion and ſupport.

Having taken a maſterly view of the ſituation of Great Britain in reſpect of her ability to reſiſt all foreign attacks, he next conſiders the internal enemies which ſhe has to encounter; the greateſt of which he concludes to be—IMMORALITY.

"Deep and unbounded muſt be the concern of every honeſt reflecting mind, to mark our peerleſs countrywomen led aſtray from their innate conceptions of propriety and decorum by an inexplicable partiality to foreigners, and their pernicious maxims. Like the victorious army of Hannibal, in the effeminate regions of Capua, we ſeem to have aſſumed, with their ſpoils, the vices of our conquered adverſaries. Nay, even Britiſh ſoldiers have, at laſt, abandoned the attire of our brave forefathers, for the more gaudy and frivolous habiliments of continental troops; nor are they now aſhamed to diſgrace their country, by ſervilely adopting the uniform of fallen foes.

"The humanity of our legiſlature has, it is true, ſpread wide the gates of this hoſpitable land, and invited thoſe whom the furious proſcriptions of ſanguinary demagogues drove from their homes, to enter in and partake its bounties; but was it ever intended that theſe aliens ſhould controul its domeſtic regulations? Could it ever be imagined, that the Engliſh people would deign to cheriſh the abſurdities of French and Italian modes, deſpiſing their country, and its long eſtabliſhed cuſtoms? thoſe very cuſtoms, which have, in the moſt perilous times, enabled it to aſſert and maintain its independence?—To receive laws or rules of conduct from them, what is it but to confeſs ourſelves INFERIOR to them?

"Mature deliberation will, it is to be feared, convince us that the follies here ſcrutinized and condemned have their origin principally with the higher orders of ſociety, whoſe rank and fortune enable them to live in a ſtyle of ſplendid indolence; whilſt their poorer, though ſometimes far happier, fellow-creatures are, in a great degree, removed from danger and temptation, by the daily purſuit of thoſe neceſſaries which are abſolutely requiſite for their ſubſiſtence.

"The total deficiency of employment drives the faſhionable man to the horſe-courſe or the gaming-table,

ludere doctior,
Seu Græco jubeas trocho,
Seu malis vetitâ legibus aleâ:

and the female votary of diſſipation, with equal irrationality, dedicates her whole time to the momentous concerns of her toilet, the viſit, the ball, and the rout.

"Habitual idleneſs inevitably produces evil diſpoſitions; and theſe, unleſs eradicated by the forcible aſſiſtance of RELIGION, too frequently extend their growth to the ſuppreſſion of all virtuous principle, and progreſſively lead the mind into the extremes of impropriety, indecorum, and immorality."

The follies which our author here cenſures cannot but be condemned by every friend to his country, who thinks that religion and morals conſtitute her beſt ſecurity in the time of peril. Nothing is more diſgraceful to our nobility than the extravagant encouragement which they afford to a ſet of foreign dancers and ſingers, of licentious principles and profli-

gate lives, who dupe them of their money, and then laugh at their folly. To ſee a penſioner of Buonaparte, who has nothing but her muſical talents to recommend her, not only loaded with wealth, but flattered, careſſed, and honoured, by men of the firſt rank, who make no ſcruple to admit her and her huſband (a private huſſar in the ſervice of France) to their tables, and to render them aſſociates even for princes of the blood; to ſee this, is ſufficient to raiſe the fluſh of ſhame on the cheek of a man who loves his country, which is thus miſerably degraded by the conduct of thoſe whoſe duty it is not only to *protect* but to *honour* her. From theſe tables of the great, to which *foreign* ability gains ſo eaſy an admiſſion, *native* talent is rigidly excluded; and the nobleman who voluntarily reduces himſelf to a level with a French ſinger of doubtful character, would feel his dignity hurt by the company of a Britiſh author of eſtabliſhed merit. Have they conſidered the conſequences of ſuch conduct? Or do they vainly imagine that they have only *privileges* to *enjoy*, and not *duties* to *diſcharge*? To *them* we ſay, moſt emphatically, *Let the example of France be a warning to England.* If the reſpect which is due to rank, and which the good of the community requires to be paid to it, be leſſened or deſtroyed by the miſconduct of thoſe who enjoy it, perſonal mortification will be the leaſt inconvenience which they will experience from its loſs: they will draw down on their own heads a dreadful weight of reſponſibility, for the deſtruction of one of thoſe cements of the ſocial fabric which it was their peculiar duty to ſtrengthen and preſerve. And what can have a ſtronger tendency to diminiſh this reſpect, than the encouragement given to foreign follies and foreign vices, to the neglect of native merit and native virtues, and that ſelf-degradation which the admiſſion of low and improper aſſociates neceſſarily inflicts? If the ſcience of muſic is only to be cultivated by the degradation of rank and the corruption of morals, it had better be baniſhed for ever from the land. At all events, we have no heſitation in declaring that, in the actual ſituation of this country, all circumſtances conſidered, AN ITALIAN OPERA IS A NATIONAL DISGRACE. And to ſee Peers of the realm ſeriouſly engaged in ſettling the diſputes of dancers, ſcene-ſhifters, and candle-ſnuffers, at the preſent criſis, reminds us of the conduct of a higher character of antiquity, who amuſed himſelf with fiddling while the flames were conſuming the capital of his empire. Were we abſolute monarchs, we would ſtrip ſuch nobles of their titles, and reduce them literally to a level with their theatrical aſſociates. Are *theſe* the men whoſe *honour* is equal to the *oath* of a

Britiſh gentleman? Are *theſe* the deſcendants of thoſe patriots who wreſted from the hands of an impotent prince the charter of Britiſh freedom in Runnymede? or of thoſe heroes who upheld the honour and the glory of their country in the plains of Creçy and of Azincour? Degenerate men! learn, ere it be too late to profit by the leſſon, that *virtue* is the ſoul of *honour*, and the principle of *patriotiſm*; that *rank*, to *command* reſpect muſt firſt *deſerve* it; that if the honourable pride, and ſuperior rectitude of conduct, which the poſſeſſion of a title ſhould always inſpire, and the inheritance of a great name always enforce, be wanting, the one will become an empty ſound, and the other a term of reproach. That public opinion, which is the ſureſt ſupport of thoſe artificial diſtinctions which the wiſe policy of civilized ſtates has created for the moſt ſalutary purpoſes, can only be ſecured by a *ſtrict conformity of conduct to ſituation*; and that the want of this conformity, by withdrawing ſupport from one eſſential part of the political pyramid, not only involves that part in deſtruction, but endangers the whole fabric.

We ſhall cloſe our account of this ſpirited tract with a well-written deſcription of the fatal effects of female ſeduction.

"Delicate are the ſenſations of the female heart, its paſſions are ſtrong, and its attachments firm. Unpractiſed in deceit, and conſcious of innate purity, in the outſet of life, it often judges too charitably of others, till it be itſelf moſt barbarouſly deceived. Since, then, the ſenſe of kindneſs or injury is thus wonderfully keen, how virulent muſt be the emotions of rage, horror, and deſpair, when confidence is betrayed! The unfortunate victim of Seduction finds herſelf, on a ſudden, a wretched hopeleſs outcaſt; driven from all her kindred and friends, forſaken by *him* for whom ſhe had ſacrificed her maiden honour; and, from the very ſummit of felicity, caſt headlong into the loweſt abyſs of human ignominy. Famine, the inevitable companion of penury, aſſails her in all its terrors, and ſhe becomes reduced to the melancholy neceſſity of obtaining ſuſtenance, even her daily bread, from the precarious bounty of the brutal libertine, or the enfeebled debauchee. By degrees, her immortal mind becomes callous to her pitiable ſituation; ſhe eſſays to drown the unwelcome monitor, reflection, in repeated draughts of deadly poiſon: till from thoſe fair lips, which might have given ſweet leſſons of morality to an innocent and endearing offſpring, proceed the foulеſt imprecations and the moſt horrid blaſphemy. Expoſed to the blaſts of inclement ſeaſons, and the fury of the pitileſs ſtorm, though ſmiles may ſtill deck her pale countenance, yet the canker-worm that dieth not inceſſantly corrodes her heart. Deſtitute of religious conſolation, and alone actuated by the ſecret work-

ings of revenge, the lovelineſs of woman is finally loſt in the ſullen malignity of a fiend.

"Her hand will, henceforth, be againſt every man; for, alas! every man's hand is raiſed againſt her. Woe to the unworthy traveller that liſtens to the abandoned ſyren! for her ways lead to deſtruction, and her paths unto the grave * !"

The Romiſh Church; or an hiſtorical and critical View of ſome of the leading Doctrines of the Church of Rome, in a Series of Diſcourſes, preached at Biſhopwearmouth, in the Year 1806; *being a Compilation from Secker and others, interwoven with the Sentiments and Remarks of the Preacher; and containing a Reply to Mr. des Mahis's Book, entitled, "The Truth of the Catholic Religion proved from the Holy Scriptures;" with Notes.* By the Rev. George Stephenſon, M. A. Vicar of Kelloe, &c. 8vo. Pp. 441. Rivingtons. 1807.

IN his dedication to the Biſhop of Durham, Mr. Stephenſon declares his object, in the publication of theſe diſcourſes, to be not the acquiſition of fame, but "a defence, in plain language, of ſacred truth, a refutation of unſcriptural doctrines, and the recommendation of pure worſhip, of rational piety, and of genuine Chriſtianity." Such an object is highly becoming the character of a Chriſtian miniſter; and Mr. Stephenſon may congratulate himſelf on the tendency of his laudable efforts to promote its accompliſhment. Such is the perverſeneſs of the preſent age, ſuch the indifference to religious knowledge, ſuch the ignorance of *firſt principles*, among the young men of the day, that it would ſeem as if our divines had the battles of our firſt reformers to fight over again. At leaſt to expoſe the ſuperſtitious errors and ſophiſtical corruptions of the Church of Rome, is no work of ſupererogation, at a period, when all her exploded notions, and oft confuted tenets, are revived, publiſhed, and circulated, with equal boldneſs and induſtry; and when ſerious Chriſtians, who, alarmed at the progreſs of Popery, conſcientiouſly warn their brethren againſt it, and ſeek to rouſe them to exertions for the defence of the Proteſtant Church, are openly branded as zealots anxious only to encourage religious feuds, and to excite religious animoſity. Nay, ſuch is the blindneſs, and ſuch the conſiſtency, of theſe *apathiſts*, that while they thus

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"* Proverbs, chap. ii, verſes 18, 19."

calumniate the friends to the Eſtabliſhed Church for preſuming to ſtand forward in its behalf, they expreſs not the ſmalleſt diſapprobation or concern at the attacks which are inceſſantly made on it by the Romaniſts, or at the indefatigable zeal with which the Romaniſts propagate their own pernicious tenets. If this ſpirit, the joint offspring of indifference and ignorance, continue to prevail (and it is, unhappily, to be diſcovered, in a greater or leſs degree, in almoſt every company), it will ſoon become a crime to ſupport or defend the very principles which placed the Houſe of Brunſwick on the throne of theſe kingdoms. It will not be denied that thoſe principles were completely *anti-papiſtical*; or that the direct line of ſucceſſion was altered for the expreſs purpoſe of preventing the growth of Popery, which was juſtly conſidered as equally hoſtile to the eſtabliſhed religion and to the civil liberty of the country: now if it be contended, that there was no danger to be apprehended from the diffuſion of thoſe principles, the patriots who produced the revolution muſt be regarded as rebels, and William the Third as an uſurper; but if, as we maintain, their diffuſion muſt always be attended with very great danger, it becomes the bounden duty of every friend to the civil and religious conſtitution of the realm to oppoſe them by all fair and honourable means; while it cannot be uncharitable to ſuſpect *their* attachment to the family on the throne who deprecate the principles which placed them on it.

They who profeſs to dread the revival of religious feuds in Great Britain at this period, know as little of the character of the age, as of their own: bigotry and fanaticiſm, of every deſcription and on whatever pretext, we abhor; but we equally deplore the oppoſite extreme of *religious indifference*, which, unhappily, is the predominant feature of the times in which we live. The former may give birth to temporary calamities, but the latter muſt produce permanent evils: it proceeds from ignorance, and leads to infidelity.

Theſe diſcourſes, twenty in number, embrace the following important topics: Revelation neceſſary—knowledge favourable to religious truth—the Scriptures; their ſufficiency—traditions—infallibility of the Catholic Church; no infallibility—Scripture our guide—invocation of ſaints and angels; of the Virgin Mary—images—tranſubſtantiation—adoration of the hoſt—depriving the laity of the cup—the ſacrifice of the maſs—abſolution—confeſſion, purgatory—indulgences—works of ſupererogation—the Pope's pretended right—Luther—the Reformation—extreme unction—public ſervice in Latin—the people deprived of the uſe of the Scriptures—the

Catholic Church—St. Peter's and the Pope's ſupremacy—our religion the ancient Chriſtianity—the Reformation vindicated—Chriſtian love and charity, and public worſhip, recommended.

Our readers will perceive that theſe ſubjects include ſome of the moſt important points at iſſue between the Reformed and the Romiſh churches. Mr. Stephenſon has, indeed, compreſſed into a comparatively ſmall compaſs all the main arguments which have been employed in defence of the Reformation, and in oppoſition to the Church of Rome, ſo that thoſe who want either leiſure or inclination to conſult the various books which have been written on the ſubject, will be able, by an attentive peruſal of this volume, to acquire a competent knowledge not merely of the controverſial parts, but of the ſubſtantive merits of the caſe.

In the firſt ſermon, alluding to the French refugees in this country, Mr. S. obſerves:

"Bred up under profeſſions of faith, widely different from theirs, we cannot, with coldneſs and indifference, ſee them uniting with our countrymen, of the ſame perſuaſion with themſelves, to diſſeminate their religious principles in this kingdom. The watchmen, the guardians of the faith, cannot obſerve their progreſs, and ſit down ſtill and lukewarm, inactive or ſilent, in the ſacred cauſe. They cannot view, with total unconcern, the ſeminaries that have been opened by members of the Romiſh Church, and are at this time erecting and forming, in various parts of our iſland, for the education of youth. Will they not rather redouble their vigilance and their exertions?"

To this queſtion we anſwer, they undoubtedly *ought* ſo to do; and we are happy to find many of them alive to the dangers which threaten the Church. Though others, we are concerned to ſay, are ſtrangely neglectful of their duty. One of theſe guardians, indeed, of that *mongrel* breed, ycleped *popular preachers*, has recently obtained a living from a *divorced adultereſs*, for *prating*, not *preaching*, in favour of Catholic Emancipation, and is now endeavouring to propagate the ſame notions in tracts, to which, however, a ſenſe of ſhame has prevented him from affixing his name. Let it not be ſuppoſed, however, that Mr. S. is a bigot, or an enemy to *toleration*, as it is the *faſhion* of the Catholic advocates to ſtyle every one who oppoſes the efforts of thoſe who wiſh to break down the only remaining ſafeguards of the Eſtabliſhed Church. No; his ſentiments on the ſubject of toleration are truly Chriſtian; he gives full credit, as we do ourſelves, to the Romaniſts, for their zeal and their ſincerity; and he de-

precates, as we do alſo, every thing which bears the ſemblance of perſecution.

Mr. S. truly defends the ſcriptures, as being the only ſure foundation of a Chriſtian's faith; in oppoſition to the Romaniſts, who maintain that there are things *not written* which are eſſential to ſalvation: for inſtance,

"The Chriſtian faith and diſcipline are contained in written books and unwritten traditions, &c. The books of ſcripture and alſo tradition are to be received and honoured, *pari pietatis affectu ac reverentia*, with equal pious affection and reverence.—*Concil. Trident. Decret. prim. quartæ ſeſſ.*

"The Roman Catechiſm, by the order of the Council of Trent, ſays, that the ſum of the doctrine delivered by the ſaints to the faithful is contained in the word of God, which is divided into two partial rules, ſcripture and tradition.—*In Præf.*

"Beſide the word written, there be certain traditions unwritten, which ought to be believed as neceſſary to ſalvation.—*Bellar. de verb. Dei*, lib. 4, c. 3."

It is needleſs to expatiate to our Proteſtant readers on the dreadful abuſes to which this doctrine, of rendering a belief in the traditions of men eſſential to ſalvation, opens a door. It was firſt invented for the purpoſe of increaſing the authority of the clergy, who were believed to be the ſole depoſitories of theſe traditions, which they could, of courſe, vary at their pleaſure, and render ſubſervient to their own ambitious or intereſted purpoſes, as there was no ſtandard by which to try their authenticity.

"It is acknowledged, that many of their written traditions are ſuppoſitions; for inſtance, the canons and conſtitutions, tranſmitted to us by the Church of Rome as apoſtolical, which are diſcovered to be the productions of a ſubſequent age. The decretal epiſtles of popes, for the firſt three hundred years, in ſupport of the pope's ſupremacy, are forgeries, &c.—*Smith on the Errors of the Church of Rome*, p. 52.

"To ſupport the haughty pretenſions of the pontiffs to ſupremacy and independence (cent. 9th), it was neceſſary to have recourſe to the authority of ancient deeds. Some of the moſt ingenious and zealous partizans of the Church of Rome were therefore employed in forging conventions, acts of councils, epiſtles, and ſimilar records, by which it might appear, that, in the firſt ages of the Church, the Roman pontiffs were clothed with the ſame ſpiritual majeſty and ſupreme authority which they now aſſumed. Among theſe fictitious ſupports of the Papal dignity, the famous decretal epiſtles, as they are called, ſaid to have been written by the pontiffs of the primitive times, deſerved chiefly to be ſtigmatized. They were the productions of an obſcure writer, who fraudulently prefixed to them the name of

Iſidore, Biſhop of Seville. Some of them had appeared in the eighth century; but they were now entirely drawn from their obſcurity, and produced with an air of oſtentation and triumph, to demonſtrate the ſupremacy of the Roman pontiffs. The deciſions of a certain Roman council, which is ſaid to have been held under the pontificate of Silveſter, were likewiſe alleged in behalf of the ſame cauſe; but this council had never been ſo much as heard of before the preſent (9th) century; and the accounts now given of it proceeded from the ſame ſource with the decretals, and were equally authentic.—*Gregory's Hiſtory of the Church*, vol. i, p. 392, 393."

The pretence for enforcing a belief in theſe traditionary doctrines is examined, and proved to be moſt fallacious and groundleſs. The doctrine of *infallibility* is next inveſtigated, and the text from St. Matthew, xviii, 17, one of thoſe by which the Papiſts attempt to ſupport it, is ſhewn to convey a very different meaning from that which the Church of Rome has found it convenient to aſſign to it. As the Romaniſts give to their Church, excluſively, the title of *Catholic*, and as we, in our Creed, expreſs our belief "in the Catholic Church," they have thence inferred that we muſt believe in *their* Church, and have ſucceeded, by this flimſy artifice, in impoſing upon weak and vulgar minds. In a note, extracted from Smith's Errors of the Church of Rome, this point is briefly explained in the following manner.

"Catholic is a Greek word importing univerſal. It ſignifies that the goſpel was intended, and will be preached, and ſalvation offered to all mankind; ſo that in every part of the univerſe 'he that feareth God, and worketh righteouſneſs,' Acts x, 36, is accepted through Chriſt. The Catholic Church, therefore, includes all believers in Chriſt, from the commencement to the conſummation of all things. This is its meaning in the Creed, and alſo in that of the Communion of Saints.

"The Greek Church added the word 'Catholic' to the Creed; yet Papiſts now would exclude them out of the Church, by the very word in the Creed which the Greeks themſelves inſerted."

The Romiſh cuſtom of invoking the Virgin Mary, ſaints, and angels, and the ſubject of *Images*, occupy two ſermons. Theſe cuſtoms have led to ſo much impiety, and even blaſphemy, that the ſober Chriſtian ſhudders at the contemplation of them. That the ſcriptures preſcribe no *worſhip* to the Virgin is notorious to all who have read them: is it poſſible, then, to hear ſuch language as the following addreſſed to her, as it is by the Papiſts, without ſomething more than ſurpriſe?

"Empreſs of heaven; queen of angels and men; through whom,

after God, the whole earth liveth; mother of mercy; the fountain of grace and ſalvation; *the only hope of ſinners.* Who ever truſted in thee, and was confounded? To thee I commit all my hope and all my comfort; under thy defence is my refuge; make haſte to help me in all things which I ſhall either do or think every moment of my life; looſe the bonds of the guilty; enlighten the eyes of the blind; free us from all ſin, and drive away from us all evil: grant us to eſcape eternal damnation, and cauſe the glory of paradiſe to be beſtowed on us."

Here the attributes of the CREATOR are aſcribed to one of his creatures; a creature of diſtinguiſhed pre-eminence, indeed, but ſtill a creature. Well may Mr. Stephenſon aſk,

"What authority or what cauſe for ſuch expreſſions?—Yet all are to be found partly in their public offices, and partly in their approved books of devotion. Formerly, in their very maſs-book, they went yet farther, and 'begged her, by virtue of her parental authority, to command of her ſon what they wanted,' (Jure Matris impera redemptori.) But to this very day, in another office, they intimate the ſame thing, by exhorting her that 'ſhe would ſhew herſelf to be his mother;' and the better to make ſure of her doing ſo, they apply to St. Joachim, who, they ſay, was her father, though indeed it is not certainly known who her father was, much leſs whether he was ſaint or ſinner; they apply to St. Joachim, and tell him, that, 'as his daughter can poſſibly deny him nothing, it is in his power to do every thing he will for them.'"

Here human paſſions and feelings are aſcribed to departed Saints!

"Books of devotion to the Virgin Mary are numerous. But there was one tranſlated into Engliſh for the uſe of the Roman Catholics here, of a moſt ſhocking nature. This is entitled 'The Devotion of Bondage, or the Practice of perfectly conſecrating ourſelves to the Service of the Bleſſed Virgin, permiſſu ſuperiorum, 1632.' The Biſhop of St. Omer's licenſed and recommended it highly both to clergy and laity, granting ſeveral indulgences to thoſe who ſhould make a devout uſe of it. In this book perſons are urged to offer up their ſouls and bodies as bond ſlaves to the Bleſſed Virgin. Horrid idolatry! Among her high prerogatives there recounted, this is the ſixth, viz. 'the ſovereign dominion that was given her, not only over the world, but over the Creator of the world.' To fill up the deteſtable meaſure of abſurdity and blaſphemy in the devotions to her, the prieſt gives the bleſſing in the following words, 'the Virgin Mary, with her pious Son, bleſs us.' (See the primer, or office of the Bleſſed Virgin Mary, printed in Engliſh, 1699, p. 16), where ſhe is placed at leaſt upon a level with the Son of God. To what an enormous degree will ſuperſtition extend!—*Smith on the Errors of the Church of Rome*, p. 239."

On the worſhip of images Mr. Stephenſon's remarks are ſtrictly juſt. It is true, as he obſerves, that the Catholics ſay, that they do not worſhip images, but thoſe whom ſuch images repreſent. But, it is equally true, that many Popiſh writers acknowledge that they do worſhip images; and, indeed, the worſhip of images, if our memory do not fail us, was preſcribed by a decree of one of the councils, which they are bound implicitly to obey.

"I deſire to know," ſays Stillingfleet in his remarks, "whether any worſhip doth at all belong to the image or no? If none at all, to what end are they kneeled before and kiſſed, which, if the images had any ſenſe, they would think was done to them?"

But to prove that they do worſhip them, the following authorities of their own writers are quoted.

"They are to be worſhipped," ſays Bellarmine, "ita ut ipſæ terminent venerationem; ut in ſe conſiderantur, et non ſolum ut vicem gerunt exemplaris.—*Bellar. de Imag.* l. 2, c. 24. *Ap. Vitr. in Iſ.* xliv. 20.

"Pope Pius the IVth's creed, the ſtandard of the faith of the Church of Rome, aſſerts, that the images of 'Chriſt and the Mother of God' are to be had and retained, and that due honour and worſhip are to be given to them."

But it were endleſs, as it is needleſs, to multiply quotations for the eſtabliſhment of a fact ſo notorious to every one who has either lived in a Catholic country, or is converſant with the hiſtory of the Romiſh Church. The denial of individuals proves nothing more than their private notions or opinions upon the ſubject; but no leſs authority than that which preſcribed the worſhip can poſſibly aboliſh it, or exempt the Church of Rome from the cenſures which every ſober Chriſtian muſt attach to it.

The doctrine of tranſubſtantiation is completely overthrown by arguments, which, indeed, have been often uſed before, but which are here placed in a clear point of view, and conveyed in language plain, forcible, and perſpicuous. We ſhall extract the author's brief remarks on the prepoſterous and moſt ſcandalous practice of mutilating, as it were, the ſacrament, by the Romiſh prieſts, and of impiouſly withholding the cup from the laity, for which, as may eaſily be ſuppoſed, there is not the ſmalleſt pretext to be found in the ſacred writings.

"Our Saviour having appointed the ſacrament of the holy communion to be received for a memorial of his blood being ſhed out of his body, they, who receive not the cup, do not make the memorial which he commanded, when he ſaid 'Drink ye all of this.' Still

the Romaniſts inſiſt, that there being no peculiar virtue or benefit annexed to this part of the ſacrament which they withhold, which does not belong to the other, it is no manner of loſs to the laity to omit it. Now does not the ſame reaſon prove equally that the clergy may omit it too? But beſides, what treatment of our bleſſed Lord is this, when he hath appointed all Chriſtians to perform a ſolemn act of religion, conſiſting of two parts, both with equal ſtrictneſs enjoined, for the Church of Rome to ſay, that one of them the far greateſt part of Chriſtians ſhall not perform, for it is full as well let alone; nay, better indeed, if we believe them, for the cup, they tell us, may be drunk of immoderately, may be ſpilled, many dreadful inconveniences may happen from truſting it with the laity? Now, it is ſtrange that our Saviour ſhould not be wiſe enough to foreſee theſe inconveniences; it is ſtrange that we ſhould not experience them neither; and it adds to the wonder not a little, that the whole Church of Chriſt, for twelve hundred years, ſhould not be able to find them out any more than we. For in all that time the cup was given to the laity in their public communions, though there are ſome inſtances, yet neither many nor early ones, in which the bread alone was carried to private houſes. And when ſome of the laity refuſed to take the cup, no leſs than three Popes condemned them. But ſuperſtitious imaginations increaſing amongſt Chriſtians, a cuſtom aroſe firſt of giving the bread, dipt in wine*, inſtead of both ſeparate; and at laſt, in the fifteenth century, the Council of Conſtance, the ſame which decreed that promiſes made to the prejudice of the Catholic faith ought not to be kept†, decreed, that notwithſtanding (for ſo they‡ expreſs it) our Saviour adminiſtered both kinds, one only ſhall be adminiſtered for the future to the laity; and now it is made an article of their creed, that the whole ſacrament is given by giving this part; ſo that whoever ſhall ſay both are neceſſary (which if it be not a truth, we ſhould think could not be a hereſy), is by the Council of Trent pronounced accurſed."

Thus it is that human opinions are, by vanity and preſumption, placed not only upon a level with, but in oppoſi-

* "This cuſtom aroſe in the ſeventh century, and became the general practice in the twelfth."

† "See Courayer's Council of Trent, vol. i, p. 595."

‡ "'Whereas, in certain parts of the world ſome temerariouſly preſume to affirm, that the Chriſtian people ought to receive the ſacrament of the euchariſt under both kinds of bread and wine, and do every where communicate the laity, not only in bread but in wine alſo—although Chriſt inſtituted after ſupper, and adminiſtered this venerable ſacrament under both kinds of bread and wine, yet this notwithſtanding—and although in the primitive church this ſacrament was received of the faithful under both kinds, we command, under the pain of excommunication, that no prieſt communicate the people under both kinds of bread and wine.'—*Concil. Conſtant.* ſeſſ. 13."

tion to, divine authority. The encroachments of the Church of Rome, the complete aſcendancy which its artifices eſtabliſhed over the minds of the ignorant and uninformed (conſtituting a very large portion indeed of the Chriſtian world) in the dark ages, the tendency which its arrogant pretenſions and impious aſſumptions had to increaſe, if not to produce, the darkneſs of that melancholy æra; and the groſs and numerous inſults which it committed on the human underſtanding, all, fortunately for mankind, ſtand recorded in the hiſtoric page, as ſad monuments of the ſpirit of paſt, and as uſeful leſſons to future ages. May they not have been recorded in vain! Mr. Stephenſon, at leaſt, has performed his duty in exhibiting theſe leſſons to the public in a pleaſing form; in explaining their tendency with care and perſpicuity; in painting their moral with firmneſs, and in directing their application with energy and ſtrength. This publication, we repeat, is peculiarly ſeaſonable at a period when the exploded tenets of the Romiſh Church are again advanced with boldneſs and with confidence; and when the principles, in defence of which our anceſtors fought and bled, in ſupport of which they depoſed one monarch and raiſed another to the throne, are arraigned by ignorant ſenators, profligate demagogues, and mercenary paraſites, as *old-faſhioned* notions unworthy the ſpirit of this *liberal* and *enlightened* age! As ſuch we recommend it to the public in general, and to the Members of the Parliament in particular.

Topographical Dictionary of England, containing the Names of the ſeveral Cities, Towns, Pariſhes, Tythings, Townſhips, and Hamlets, with the County and Diviſion of the County to which they reſpectively belong—the Valuation and Patrons of Eccleſiaſtical Benefices, and the Tutelary Saint of each Church—the Reſident Population, according to the Returns made to Parliament in 1801; *and the Amount of the Parochial Aſſeſſments, according to the Returns made to Parliament in* 1803—*the Diſtance and Bearing of every Place from the neareſt Poſt-office, and from the County Town—Markets and Fairs—Members of Parliament and Corporations—Free Schools—Petty Seſſions and Aſſizes. To which is added, Miſcellaneous Information reſpecting Monaſtic Foundations, and other Matters of local Hiſtory. Collected from the moſt authentic Documents, and arranged in alphabetical Order.* By Nicholas Carliſle, Fellow and Secretary of the Society of Antiquaries of Lon-

don. 2 vols. 4to, about 900 pp. each. 5l 5s!! Longman and Co. 1808.

WORKS on topography have of late become not only numerous, but even fashionable; they are connected with the arts, with the civil, ecclesiastical, and natural history of the country; they tend to make us better acquainted with every thing which exists in our native land, and are therefore conducive to the progress of real knowledge, to the diffusion of rational patriotism, and to virtuous sentiments and propensities. To commerce and manufactures also topographical researches are equally useful, as they shew the manufacturer the best situations for establishing his factories, and the merchant the best sources of supply to his commercial speculations. By the same means, the agriculturist, political economist, and lover of the natural sciences, may each find matter to gratify their respective tastes, and likewise to enable them to render their own inquiries more generally serviceable to the public weal. The primitive antiquary, too, with greater facility can depict the manners and customs of former times, and contrast their genuine simplicity with the art and extravagance of the modern modes. When all these considerations are combined with local biography, polite literature, and state of education and morals, topographical works may then be ranked among those of primary importance and utility to civil society.

In thus stating our ideas of the general value of such works as the volumes before us purport to be, it must be evident that we are far from entertaining an indifferent opinion of the laudable labours of the topographer and antiquary. But it is indispensable that each should fulfil the acknowledged duties of their respective departments, otherwise their works, by assuming the name without the substance of such branches of knowledge, will draw down suspicion and contempt on all similar productions, and thus contribute to arrest the progress of a very meritorious and interesting branch of literature. The publication of trifling and expensive works is at all times highly injurious not only to the literary but the moral feelings of the public, and particularly so in works of topography. As to Mr. Carlisle's ponderous volumes, let the author himself speak. In his preface, which is certainly a most curious specimen of numerical illustration, he proposes,

"I. To enter into some considerations of the utility of a topographical dictionary of England. II. To take a review of former books of the same kind; and, III. To state shortly the materials from whence [which] additional intelligence has been procured for the present

work; and to furniſh introductory explanations of the method obſerved, and of the information to be expected by the reader.

"I. On the firſt topic, the acknowledged utility and favourable reception (this is the *argumentum ad hominem*) of other works of the ſame kind render it unneceſſary to enter into many obſervations: a ſummary view may however be taken of the ſeveral very extenſive deſcriptions of perſons, to whom the author flatters himſelf this work will be found eminently uſeful, 1. To magiſtrates in the removal of paupers, in the direction of warrants, and all parochial and county buſineſs. 2. To the nobility and gentry of extenſive landed property. 3. To the clergy, and all perſons in any manner connected with eccleſiaſtical benefices, local rights, and other objects appertaining to the eſtabliſhment. 4. To all perſons in the various public offices under government, and particularly in the Poſt Office department. 5. To conveyancers, ſolicitors, buyers and ſellers of eſtates and property by commiſſion, gentlemen deſirous of purchaſing, and to thoſe who may have occaſion to conſult the public advertiſements of ſales and auctions. 6. To ſtudents, authors, and generally to all perſons of reſearch, who may require authentic information reſpecting the local, ſtatiſtical, and other facts and circumſtances relating to the kingdom of England."

So much for the utility of a "*topographical* dictionary of England," which is certainly not over-rated; but unluckily for the author he has, by accident we ſuppoſe, written the word "topographical" inſtead of "PAROCHIAL" in his title-page; for his huge volumes moſt aſſuredly are not a "topographical" but a "*parochial* dictionary of England." In the review of "former books of the ſame kind," the author notices only Speed's "Proſpect, &c." 1631; Spelman's "Villare Anglicum," 1656; Adams's "Index Villaris," 1680; and Whatley's "England's Gazetteer," 1751. The "information to be expected" in this dictionary, the author details in his numerical notation as follows.

"(1) The orthography of every name has been determined with the utmoſt attention; (2) after the name appears the hundred or other ſubdiviſion, and county in which the place is ſituate; (3) if a pariſh, the valuation in the King's books, and other eccleſiaſtical information, is [are] next given; (4) then the population; (5) poor's rate; (6) and the diſtance and bearing of each place from the neareſt poſt-office town, from the county town, or the metropolis; (7) markets and fairs; (8) members of parliament and corporations; (9) free ſchools; (10) petty ſeſſions, and aſſizes. Finally (11) is given miſcellaneous information of monaſtic foundations, and other matters of local hiſtory, not reducible to any head of the above claſſification."

In order to obtain ſuch knowledge, it is tamely obſerved that "the labour and expence of procuring information in this manner has [have] not been inconſiderable, upwards of 1200 let-

ters (circular) having been written and received in this kind of inquiry," reſpecting thoſe parts of pariſhes omitted in overſeers' returns. With reſpect to a dry catalogue of "hundreds, wapentakes, lathes, rapes, wards, ſokes, and pariſhes," we fear it will not inſpire ſo much public gratitude as will be any recompence to the author for his very great "labour and expence." The valuations of benefices, to which ſo much importance is attached, are "taken from Bacon's *Liber Regis*;" but what is the utility of repeating ſtatements long before known and incorporated with the eſtabliſhment, and only ſaying that a benefice is valued at 10*l*, when in fact it is actually worth 50, 80, 100, nay perhaps even 200*l* or upwards? It is ſporting with public credulity to talk of ſuch things as "*information!*" The ſame may be ſaid of the returns relative to the poor's rates: ſuch ſtatements appear very ſatisfactory to the eye, but convey no accurate ideas to the mind. All aſſeſſments for the relief of the poor and other parochial dues muſt ever fluctuate according to the exigencies of the times and circumſtances. If the author, inſtead of copying the amount of the poor's rates returned to parliament in 1803, had given the rate per pound, and amount at different periods, whence an average might have been deduced, he might then indeed have ſaid, that his work would "be found *eminently* uſeful to the nobility and gentry of extenſive landed property, to the clergy, to conveyancers, ſolicitors, commiſſioners, &c." But there are no means of aſcertaining from the ſtatements here given, ſtill leſs reaſon to believe, that the poor's rate of 1808 is the ſame as that of 1803. We were, indeed, almoſt induced to ſmile, when gravely told that this dictionary would be "particularly" uſeful to poſt-maſters, and we fancied ourſelves contemplating one ſurrounded with many thouſand letters, and coolly ſeeking the miſ-ſpelt name of ſome village through two maſſy quarto volumes! There is however "good in every thing;" and ſhould ſuch a work not accelerate the diſpatch of buſineſs, it muſt at leaſt tend to diſſeminate the virtue of patience. The diſtances and bearings alſo of the different towns and villages have been meaſured on Smith's Engliſh Atlas, although Patterſon's Book of the Roads contains enough of ſuch ſubordinate intelligence. As to the markets and fairs, they no doubt have their uſe; but we apprehend the claſs of people who attend them will not be very eager to give the enormous price of five *guineas* for a book, which does not contain half ſo much information to dealers as may be found in many other more portable publications for leſs than five *ſhillings!* The "miſcellaneous information which appears in ſome articles," is chiefly taken from Tanner's Notitia Monaſtica, and relates principally to

convents and monaſteries. To the preface the author has added "a liſt of the moſt important topographical books which have been conſulted;" but many excellent modern works do not appear in this liſt, although either intimately connected with the ſame ſubject or expreſsly written on it, as the Beauties of England and Wales, eight or nine volumes of which have already appeared.

The ſtatements of "the reſident population" are inſultingly deluſive; thus, for inſtance, the "reſident population" of the pariſh of St. Andrew's, Holborn, London, is eſtimated "below the bars and including the inns of court" at only 5695, when in fact the whole pariſh, part of which is neither in the cities of London nor Weſtminſter, contains upwards of 35,000 inhabitants. The "total population of the city of London *within* and *without* the walls is (only) 128,920!" That "within the city and liberty of Weſtminſter is 153,591!" With theſe iſolated numbers the reader will find ſome difficulty to make up, with the borough of Southwark, a million of perſons, the loweſt calculation that can be admitted in the metropolis.

After detailing thus at length the contents and "utility" of theſe volumes, as ſtated by the author, it is perhaps neceſſary that we ſhould preſent our readers with a ſhort ſpecimen, in order that they may form their own opinion of their merits and defects. That there may be no ground for any apprehenſion of partiality in the ſelection of an extract, we ſhall take the very firſt page.

"ABBENHALL, in the hund. [red] of St. Briavell's, Co. of Glouceſter: a diſcharged R. [ectory] valued in the King's Books at 6*l* 6*s* 8*d*: Patron, J. Howell, Eſq.: Church ded. [icated] to St. Michael. The reſident population of this pariſh, in 1801, was 185. The money raiſed by the pariſh rates, in 1803, was 147*l* 16*s* 3*d*, at 6*s* 2*d* in the pound. It is 3¼ m. N. b. W. from Newnham.

"ABBERBURY, or Alberbury, in the hund. of Ford, Co. of Salop: ſee Alberbury.

"ABBERLEY, in the Lower Diviſion of the hund. of Doddingtree, Co. of Worceſter: a R. valued in the King's Books at 11*l* 10*s* 2½*d*: Patron, R. Bromley, Eſq.: Church ded. to St. Michael. The reſident population of this pariſh, in 1801, was 495. The money raiſed by the pariſh rates, in 1803, was 313*l* 1*s* 6*d*, at 6*s* in the pound. It is 5¼ m. SW. b. S. from Bewdley.

"ABBERLEY, HIGH, in the Lower Diviſion of the hund. of Halfſhire, Co. of Worceſter, in the pariſh of Kidderminſter. It is a hamlet.

"ABBERLEY, LOW, in the Lower Diviſion of the hund. of Halfſhire, Co. of Worceſter, in the pariſh of Kidderminſter. It is a hamlet.

"ABBERTON, in the hund. of Winſtree, Co. of Eſſex; a R. valued in the King's Books at 14*l* 7*s* 8½*d*: Patron, the King: Church

ded. to St. Andrew. The reſident population of this pariſh, in 1801, was 150. The money raiſed by the pariſh rates, in 1803, was 126*l* 15*s* 0*d*, at 3*s* in the pound in the Rack rental. It is 4 m. S. from Colcheſter.

" ABBERTON, in the Upper Diviſion of the hund. of Perſhore, Co. of Worceſter: a diſcharged R. valued in the King's Books at 5*l* 8*s* 1½*d*: Patron, T. Sheldon, Eſq. The reſident population of this pariſh, in 1801, was 86. The money raiſed by the pariſh rates, in 1803, was 170*l* 15*s* 5*d*, at 4*s* 7*d* in the pound. It is 7 m. NE. b. N. from Perſhore. Here are medicinal ſprings of like nature with thoſe at Cheltenham.

" ABBERWICK, in the North Diviſion of Coquetdale Ward, Co. of Northumberland, in the Pariſh of Edlingham. The reſident population of this Townſhip, in 1801, was 99. The money raiſed by the pariſh rates, in 1803, was 38*l* 13*s* 7*d*, at 8*d* in the pound.

" ABBOTSBURY, in the hund. of Uggeſcombe, Dorcheſter Diviſion, Co. of Dorſet; a diſcharged V. [icarage] valued in the King's Books at 10*l* 0*s* 0*d*: Patron, the Earl of Ilcheſter: Church ded. to St. Nicholas. The reſident population of this Pariſh, in 1801, was 788. The money raiſed by the pariſh rates, in 1803, was 311*l* 3*s* 3½*d*, at 1*s* 10½*d* in the pound. It is 8¼ m. W.S.W. from Dorcheſter, and 127¼ m. SW. b. W. from London. The market is on Thurſday. The fair is on the 10th July. Here is a free ſchool. 'Orcius, or Orking, Steward to King Canute, about the year 1026, inſtituted a Society of ſecular Canons here, who were by him or his widow named Tola (*temp. Edw. Confeſſ.*) changed into a monaſtery of the Benedictine Order, and dedicated to St. Peter. By the bounty of its founders, and ſucceeding benefactors, the yearly revenues of this abbey were increaſed to 390*l* 19*s* 2*d* *ob. q. per ann.* Dugd. 485*l* 3*s* 5*d* *ob. q.* Speed. The Site was granted, 35° Henry VIII, to Sir Giles Strangwaies.' *Tanner's Not. Mon.*"

The above extract, which is certainly not a diſadvantageous one, muſt convince every reader that the plan of this dictionary is obnoxious to the moſt tedious and vapid repetitions; that it abounds in minute yet vague ſtatements of trifling particulars, at the ſame time that the work does not include *all* the names of hamlets or villages in the kingdom. We have no diſpoſition, indeed, to dwell on this head, otherwiſe we might enumerate ſeveral places entirely omitted or miſplaced. One very ſtriking inſtance, however, we cannot paſs unnoticed. Turning to the word " Brighton," we are ſent to " the pariſh of Bubwith, Eaſt-Riding of Yorkſhire." This the reader may think rather a remote " watering-place;" yet nothing more is ſaid of it by the author. It is true he has given the name " Brighthelmſtone" in Suſſex, where the " vicar claims the old epiſcopal cuſtom of a penny *per* head, commonly called *ſmoke-money*, or the *garden-penny*, and the

fourth *of* a ſhare [how much is that?] out of all fiſhing veſſels." We believe, if the author was to inquire at moſt of the coach offices in London, for a coach to *Bright-helm-ſtone*, he would find few perſons who knew where he meant. It is perfectly natural, indeed, for an antiquary to adhere to the ancient orthography, and to reſiſt all corruptions; but it is no leſs eſſential to "utility" to be intelligible. Our reſpect for the unqueſtionable talents of the author induces us to withhold any farther remarks; and we only regret that ſo much genius and learning as we know that he poſſeſſes, ſhould have been ſo very laboriouſly employed in ſo ſterile and in every reſpect ſo unprofitable a publication. The labour of arranging ſo much matter, even although effected by ſciſſors and paſte, muſt have been extremely painful to a man certainly capable of better things, and who will, doubtleſs, one day or other diſtinguiſh himſelf, as the *induſtry* evinced in theſe huge volumes is a favourable omen, among the moſt reſpectable antiquaries of the age.

Mr. Carliſle purpoſes to learn Welſh, and "then attempt to produce a *third* volume, which with Wales may include Scotland, Ireland, and the iſlands in the Britiſh ſeas; thus completing the whole of the United Kingdom." We truſt, however, that the conſcience of the publiſhers will induce them to beſtow a very handſome atlas along with the preſent volumes, before they demand *five guineas* for them in future.

A Few Obſervations on the Preſent State of the Nation; in a Letter to his Grace the Duke of Bedford. By the Rev. F. Randolph, D. D. Pp. 99. 8vo. 2s 6d. Cruttwell, Bath; Hatchard, London. 1808.

IT is now become a cuſtom with certain adventurers to iſſue a number of pamphlets to the public every year, under the ſounding title of "Preſent State of the Nation." Such effuſions unfortunately are much oftener deſigned to ſwell the train of ſome clamorous demagogue, rather than to preſent on the altar of Britannia. A preceding article furniſhes an honourable exception to this remark, which the preſent is only calculated to excite. He muſt indeed have an "addle pate" who could not now fill one hundred pages with mootings and forebodings on the eventful times in which we live; but it muſt be a great genius that could lay down an efficient practical plan, in which *all* parties would join, to remove or obviate the injurious effects of the malignant enmity and atrocious ambition of France on the United Kingdom. We ſhall ſee if the Rev. Doctor be the favoured individual.

The author commences his epiſtle with the "magnitude of events," and when he has aroufed juſt ſo much pious amazement as prepares us to expect the brilliant ſpectacle of the deſcent of Juno and her peacocks, he exclaims (p. 2), "I can ſtill look into the ſituation of my country with better faith and truſt. I can ſee her danger, but I can alſo *ſee her way to eſcape!* Till the Britiſh empire abandons the principles which nouriſhed and reared it to the towering height of its grandeur, like the oak upon its ſoil, it may ſhake with the blaſt, but will not be rooted from its foundation. Till it has loſt the ſecret of its own preſervation, it may be injured by external violence, but will *never* experience internal decay." Very good! *reſpondent omnes te laudare!* But abandoning with precipitation his ſublime and beautiful towers and oaks, he deſcends at once into the manufactory of death, the apothecary's ſhop, where he aſſumes a new garb, and diſplays nearly as much acquaintance with the pharmacopœia as the worm doctors, who artfully ſuſpend pieces of bone in bottles, which the vulgar ſuppoſe contain worms! Had our figurative author, indeed, been metamorphoſed into one of Mr. Home's dogs or aſſes, and undergone ſome of his ſplenic experiments, he could not have inveighed more bitterly againſt "the whole courſe of ſtimulants, palliatives, and opiates:" but "the violence of the diſorder is in no wiſe abated." Would to God that this were a diſcovery of the learned Doctor; but, unhappily, it is felt by all claſſes, except gamblers, ſtage-players, and opera ſingers. To theſe metaphors are added ſome excellent maxims of religion, which we reſpect too much not to feel indignant at their being "compounded" with factious politics. But the Rev. Doctor claims profeſſional immunity ſo long as he purſues his "arguments in the field of moral action," and "loſes not the Chriſtian in the politician." It is granted. Paſſing over therefore his candid avowal, and, no doubt, heartfelt *regret* for "the *change* which deprived you (the Duke of Bedford) of the ſhare you had taken in his Majeſty's councils," and alſo his fancied tiſſue of evils generated by the ſucceſſion of power, we ſubmit the following extract (p. 14) to the judgment of our readers.

"They who thus exerciſe it (the ruling power) live only on the popularity of the moment, and are tempted to purchaſe it at any expenſe. Eager to ſatisfy the *vulgar* and importunate demand of, *What hath the Parliament done?* or afraid of being in their turn accuſed of the ſame indolence or incapacity which *(to magnify their own importance)* is liberally heaped upon their predeceſſors, they ſubſtitute a celerity of action for energy of character; and in order to do ſomething, by haſtening on to practical accompliſhment, frequently

convert even the vigour of exertion into an implement of miſchief— ! ! !"

Now, we would aſk the pious divine, is this charge "conceived in that ſpirit which thinketh no evil?" Is it *true* that the preſent miniſters have no *other* view in their vigorous meaſures for the defence of their king and country, than to *depreciate* their predeceſſors? We do not believe that even Mr. W— would anſwer in the affirmative. If it be falſe, then, how unworthy of a miniſter of truth! Do not ſuch accuſations "loſe the Chriſtian in the politician," and even make the divine the *pander* of party intrigue? Let not the pointed and ſolemn denunciation of the prophet be forgotten: "woe unto him who *juſtifieth* the wicked for *reward*, and *taketh away* the *righteouſneſs* of the *righteous* from them." The learned Doctor however proceeds, and quotes a remark from his oracle, the Edinburgh Review, which he calls "ſhrewd, *cutting*, and juſt," but which has no other baſis than "envious vanity," namely, that "the triumphs of France have been principally owing to her placing the higheſt talents in the higheſt ſituations." He again becomes enveloped in tropes and figures, and after bewildering himſelf with "*maſter ſpirits*," "commanding influence," "momentum," "mechanical means," "political machines," and "eſſential ſprings of motion," he is obliged to declare what he really means in a ſimple axiom, "that the real ſtrength of a people does not conſiſt in what determines its direction, however important may be its uſe, but in what ſupports and renovates its vigour." Unluckily for the profound political ſagacity of the learned Doctor, the hiſtory of the French revolution eſtabliſhes the converſe of this propoſition as demonſtratively true. This illiberal ſophiſm, however, ſuits the author's purpoſe, which is to inſinuate, that if the energy of the preſent adminiſtration be crowned with ſucceſs, the miniſters nevertheleſs will have no more merit than their diſcordant, inactive, and feeble predeceſſors, whoſe change he ſo "feelingly" deplores. With ſuch erroneous judgments before us, we are not much alarmed at his declaring the preſent war, not like one "to decide a point of honour, or like any other game of hazard," but that "it has every mark of God's indignation about it." He adds, "our field of battle is now *ſtrewed* with the *graves* of departed empires!" This would, doubtleſs, be wonderfully ſublime and beautiful, were it not downright nonſenſe. It is deſigned, but feebly, as a counterpart to the very eloquent but very fooliſh ſpeech attributed to Mr. Sheridan, in which the orator deſcribed Buonaparte

" with kingdoms for his barriers, and ſovereigns for his ſentinels," &c.

Leaving, however, ſuch bombaſt to thoſe whoſe imaginations are too often inflamed by wine to admire the ſimplicity of truth, we were not a little ſurpriſed to find the author aſſert: " our ſpirits, like the ſenſitive plant, droop and wither under the poiſonous touch of taxation; and in the contributions neceſſary to ſupport the dignity, nay (as we feelingly exclaim) the very exiſtence of our country, we are *practiſing every mode of colluſion*, and *guilty* of *every* ſpecies of *fraud* and *deceit*, to leſſen or avoid altogether our juſt ſhare of preſſure in the great and collective burden impoſed upon us." (p. 28). *Tuo ex ingenio mores alienos probas.* We are bound to believe the reverend author in whatever he ſtates as fact, which may be within his own obſervation; we cannot therefore in any manner doubt the truth of this ſtatement, and only lament that he or his " dear Lord," with ſuch an ample fortune, ſhould " practiſe every mode of colluſion," and be " guilty of every ſpecies of fraud and deceit, to avoid *altogether* their juſt ſhare" of taxation! We think it unreaſonable that any one ſhould bear more than the " juſt ſhare" of the public burdens, but we are happy in ſaying that we know no perſons who " practiſe fraud or deceit" to avoid their " juſt ſhare." With ſuch a conſcious ſelfiſhneſs, can we be ſurpriſed that the author places " the ſtock of public virtue" below par? A merchant, indeed, under the preſſure of ſevere commercial misfortune, may be ſuppoſed to practiſe colluſion ſometimes, in order to ſupport his frail credit, and prevent himſelf and family from total ruin; but neither the author nor his " dear Lord" are traders, and conſequently can have no apology for, and, we ſhould ſuppoſe, no knowledge of, ſuch unworthy practices as are here ſtated. Yet we find many candid truths in this letter. " I love the dignity and honour of my country," ſays the Rev. Doctor, " but I muſt be allowed to ſeparate the wheat from the chaff. *I cannot blend her high and courageous ſpirit with that* BULLYING SUPERIORITY *which has been ſo ſadly miſtaken for it.*" Here we are ſorry that truth compels us to agree with our author; it is plain that the expeditions, juſtly denominated Turkiſh, have made a ſtrong impreſſion on his mind. Perhaps, too, the recollection of that diſgraceful " *bullying*" may occaſionally ſuffuſe the cheek of his Grace with a bluſh; but we fear Lords Grenville and Howick, convinced of the miraculous expurgatory power of confeſſion, have waſhed away all ſuch recollections in a baſon of holy water! Should theſe, however, be found inſufficient after a little *experience*,

our learned divine will aſſiſt them either by a metaphor or a trope, vulgarly called a *blunder*. Take the following as a ſpecimen: "Within a few ſhort years, we ſtood, my dear Lord, as a nation, on the ſafeſt, if not the proudeſt, eminence of human ambition; an eminence we had gained by our courage and our induſtry, and of which FEW *envied*, and none wiſhed to diſpute with us the poſſeſſion!" That "none wiſhed to diſpute with us the poſſeſſion" of this proud eminence, we readily believe, but that "*few envied*" us, we as readily diſbelieve. We ſtill remember, although the learned divine may have thought it too prophane for his holy pen, the good old Engliſh proverb, that "the Britiſh conſtitution is the *envy* of the world." Our moſt accurate author, however, will, no doubt, explain his meaning very plainly by and by, and tell us how *few* means *all!* This will not be more difficult to him than the illuſtration of "*maritime* indignation," when his intellects are illuminated by a few coruſcations from the northern critics. "For a full and moſt able diſcuſſion of the queſtion of neutral bottoms, I need *not* refer you to the laſt number of the Edinburgh Review." Very true. Our learned Doctor, indeed, ſeems to have ſome extraordinary ſympathies with "negatives," which, in this epiſtle, frequently occaſion deep ſuſpirations approaching almoſt to ſuffocation; and had they not been followed by a copious Δακρυχέων, we ſhould moſt aſſuredly have read *no-li, no-li, no-li—epiſcopari* in divers places.

As we can notice only a "few" of the Reverend Doctor's pompous conceits, we turn with ineffable contempt from his ſanctimonious ſophiſtry about purchaſing peace at the expenſe of our maritime code of laws! and alſo his impotent attack on "the authority of cuſtom-houſe reports." When he ſpeaks of the "experience of ages," we would refer him only to the financial prophecies of Dr. Price, and other viſionaries, who have taken ſimilar preſumptuous and imbecile views of the Engliſh finances. The latter part of this pamphlet, however, after the author has exhauſted his ſtock of tropes and metaphors, and deſcended into the region of plain ſenſe, although it abounds in miſconceptions and puerilities, is much leſs exceptionable, and appears generally well-intentioned. The Doctor's refutation of Mr. Spence's notions of commerce is judicious, temperate, and convincing; but we have already diſcuſſed that ſubject ſufficiently in our number for January laſt, which the author, we apprehend, found extremely uſeful to him in compoſing this Letter, although he has not acknowledged it. Many of his obſervations, indeed, are ſo juſt, and

ſo directly contradictory to all his preceding gloomy pictures, that we are ſurpriſed the inconſiſtency did not ſtrike him. We allude to pages 52, 53, and 54, for which he has both our approbation and our thanks. But we muſt deprecate his portentous alluſions (p. 61) to the prophecy of Ezekiel, reſpecting Tyre and Sidon, by quoting his excellent ſentiments in p. 63.

"We read of a commercial proſperity promiſed to a nation, which was to conſiſt *in making her merchandize and her hire holineſs unto the Lord;* and had we the *inclination*, might we not *apply* the PROPHECIES of MERCY inſtead of thoſe of DESTRUCTION? Nay, is not the ſame promiſe, in ſome degree, verified to us by the *diſpoſal* of *part* of our mercantile profits? Many of our public charities, and the munificence of private benefactions, ſhew us what the powers of religious perſuaſion, combined with the purſuits of extenſive commerce, may effect."

Sound patriotiſm, indeed, as well as good ſenſe, would induce us to apply the "prophecies of mercy inſtead of thoſe of deſtruction;" and the vulgar practice of drawing parallels between our ſituation and Carthage is abundantly fooliſh and abſurd. To compare the fate of a barbarous and heathen people with that of a civilized and Chriſtian one is too prepoſterous to merit attention. We agree moſt cordially with the author in thinking that "the traffic for titles is a *pernicious* one;" but why were not the thunders of prophecy hurled againſt it with inevitable deſtruction? We hope Mr. Whitbread will read the learned Doctor's remark on it. The ſame denunciation ſhould be pronounced againſt the *omnia venalia*, which are juſtly "ranked among the laſt ſymptoms of political depravity." The deplorable depreſſion of the landed intereſt, and the extinction of that paternity which formerly exiſted between landlord and tenant, are feelingly depicted. In treating of the influence of the mercantile intereſt Dr. Randolph ſubſtantiates a ſerious charge againſt the late miniſters, which we have before heard ſuggeſted, but could not credit. "I believe," ſays he, in a note, p. 71, "I am correct in ſtating, that the capture of Buenos Ayres would have been *renounced* but for the *importunate clamours* of our manufacturing towns, and that we may truly ſay, *hoc fonte derivata clades.*" Could the author have written a more poignant ſatire than this? If his friends, the late miniſters, were ſo imbecile and ſo unprincipled as to ſacrifice the blood and treaſure of their country, contrary to their own conviction, and merely to gratify "importunate clamours," we know of no language ſufficient to ſtigmatize their heinous guilt, no

infamy too great to affix to their names to the lateſt poſterity. The author is alſo at iſſue with Lord H. Petty on the principle of taxation, but he quotes the critique on the New Plan of Finance in the Edinburgh Review, which, according to report, was *modeſtly* communicated by his Lordſhip himſelf, and only received a few verbal emendations from the lawyer, as the noble Lord dances with more taſte than he writes. He alſo quotes other ephemeral publications, which never have, nor ever will be, of any authority. We approve, however, of his reviving the propoſition for *buying* up the national debt, and think, after the fate of Spain and Portugal, where three-fourths of *all* property have been confiſcated, or rather plundered, ſuch a project is addreſſed to the Duke of Bedford with peculiar propriety. Although we have no very high opinion of our author's financial talents, and do not deſpair, like him, of the public debt, yet the general burdens of the country would unqueſtionably be leſſened by the purchaſe of a hundred millions of it. Such an application of large fortunes would no doubt be more proper than ſuffering them to fall into the hands of the enemy, as the author ſeems to hint. But we can point out to him a much more practicable and equally efficient plan of diminiſhing this debt, and one which would have better become the Chriſtian politician. Let the three millions which are now annually ſpent on opera ſingers, and French or Italian *ſpies*, be appropriated to the ſinking fund, which the reverend Doctor does not underſtand; let three-fourths alſo of all the money ſtaked at gambling tables have the ſame deſtination, and theſe ſums will ſoon be found to diminiſh annually the intereſt of the national debt one-third! This plan would have been quite as conſonant with Chriſtian juſtice as that he propoſes, and would have evinced rather more conſiſtency in the individual, than the propoſal of firſt urging us to ſacrifice our maritime rights, and afterwards warmly recommending the encloſure of waſte lands for the cultivation of ſhip timber!

The laſt topic we ſhall examine in this bizarre Letter is the Doctor's opinion of peace, which he, as uſual, has *borrowed* from his *dii penates*, the Edinburgh Reviewers. "Peace," ſay the northern ſages according to our author, "is ſo great a good, and war ſo great an evil, that whenever we are not able to foreſee exactly all the conſequences of either, we may ſafely preſume that all that are unknown of the one will be good, and all that are unknown of the other will be evil." We need only mention a common proverb, "confirmed by the experience of ages," to ſhew the fallacy of this newly adopted apophthegm, and the ignorance of human na-

ture which it evinces; we allude to the ſimple truth, that "a falſe friend is more dangerous than an open enemy." If a man were beſet with robbers whom he was perfectly able to reſiſt, although unable to conquer, would he prefer a truce with them, and agree to lay down his arms, and ſurrender half his wealth, in order to relieve himſelf from the fatigues of defence, and thus expoſe himſelf and his remaining property to the tender mercy and the honeſty of the plunderers? We apprehend the pious and humane Doctor would then find a prophecy or a text to animate him to a virtuous reſiſtance. We cannot conclude our remarks, however, on this pamphlet, without confeſſing that it has left a gloomy impreſſion on our minds, not by the arguments it contains, for they "vaniſh in thin air," but becauſe it proves the degradation of a member of the church, a Doctor of Divinity, twiſting with *ſa courte lumière* the language of ſacred truth into a ſhrine for deſpotic party-men, inſtead of tendering his humble prayers to the Moſt High for the welfare of his country.

POETRY.

The Rural Enthuſiaſt, and other Poems. By Mrs. M. H. Hay. Pp. 168. 8vo, with 5 Plates. 10s 6d. Longman and Co. 1808.

THE contemplation of faithful pictures of rural innocence and virtue is one of the moſt intereſting and advantageous ſubjects that can occupy the attention of the buſy inhabitants of great cities. The native ſimplicity of country modes and manners contraſted with the arts and too often inſidious refinements of faſhionable aſſemblies, will always be found to contribute to the real enjoyment of every claſs of ſociety. In theſe perhaps conſiſt the harmony of ſocial exiſtence, and the zeſt for domeſtic happineſs. The "Rural Enthuſiaſt," however, has yet another character; he brings to our recollection the former exiſtence of a unique claſs of men, the genuine Engliſh country ſquires, who, "bleſſed and bleſſing" their grateful yeomanry, diſpenſed plenty and content amongſt a happy and virtuous people. It is to ſuch men, unknown in every other country, that Britain owes her liberty and her greatneſs; men whoſe active minds were the thrones of benevolence, on which were erected the altars of beneficence, that never were without an offering. Unhappily they are now no more; and their deſcendants, abandoning their rural and beneficent enjoyments, and deſerting their paternal domains, have either become covetous traders, pliant courtiers, or metropolitan peers! The ſubject of the following poem, which conſiſts of ſix cantos, depicts with conſiderable *naiveté* and fidelity of portraiture

many of the more intereſting and pictureſque ſcenes in the domeſtic economy and rural life of the country ſquire, and "their country's pride," his induſtrious and virtuous peaſantry. He is denominated an "enthuſiaſt" with great propriety, not that there is any thing *outré*, ridiculous, or extravagant in his conduct, but that he adheres to good old Engliſh hoſpitality, and makes his pleaſure conſiſt in the comfort and happineſs of his dependants. A ſtanza taken indiſcriminately will convey an idea of the manner and ſpirit of this poem, which bears internal evidence of being ſketched from nature, and not an incorrect, confuſed, viſionary effuſion of a buſy fancy. The ſcene of the following is the "ſetting ſun—village paſtor's abode."

"Reſplendent ſtreaks now in the weſt,
Behind the golden fringe
Of purpled clouds—the plains inveſt,
With evening's crimſon tinge;
The partial beam of fading light
Long burniſhes the lattice bright,
And gilds the village ſpire.

"Hard by the good man's dwelling ſtands
The paſtor, friend, and guide;
No obſervation it commands,
But, modeſt, ſeeks to hide
'Mongſt aged trees its woodbin'd walls,
Which boaſt no ſpacious rooms nor halls,
'Tis comfort there prevails."

It ſeems to be the peculiar merit of the "Rural Enthuſiaſt," after that of inculcating good moral and religious ſentiments, to delineate ſuch original views of ruſtic ſociety and manners as may furniſh the painter with excellent ſubjects for his pencil. The authoreſs herſelf, indeed, diſcovers conſiderable abilities in this department, and has illuſtrated her poetry with *five* original and intereſting deſigns, on elegant plates. One of theſe preſents a *nouvelle* idea, that of contraſting the natural and artificial ſcenery of a "modern villa." As taſte is the legitimate offspring of the Muſes and the Graces, the deſigns here given will be found very uſeful to thoſe gentlemen who wiſh to ornament their rural manſions. Of the numerous other poems in this volume, that of "Elwin and Ellen, a Simple Tale," is the longeſt, and poſſeſſes all the merit of ſuch compoſitions, naturalneſs and ſimplicity, without *niaiſerie*. The following little piece, entitled "The Cottage," evinces the taſte and deſcriptive powers of the writer.

"I love to wander in the woody dell,
Where at the rill's ſide hangs the wild hair bell;
Where the arch'd trees in leafy grandeur ſhade,
And where the peaſant woos the bluſhing maid;
Where cooing ring-doves' ſoft reſponſive note
Meets the ſweet pipe that through the vallies float;
And the perch'd thruſh, with clear melodious ſong,
Fills up the pauſe—and leads my ſteps along

Where baſhful cowſlips in the meadows ſhine,
And where the wild roſe and the woodbine twine
Round the thatch'd cottage—far remov'd from care;
See how its curling ſmoke aſcends in air;
See on the ruſtic ſeat, 'mongſt infant din,
The happy mother buſy ſits to ſpin;
The village news by neighbouring peaſant told;
The father reads aloud ſome legend old:
So paſs the evening hours of rural life,
Free from ambitious vanity and ſtrife."

"THE AUTUMNAL EVENING BLAST.

"Like the memory of the paſt,
Sudden comes the evening blaſt;
Sobbing loud it now complains,
Soft it dies away in ſtrains;
Sweetly mournful as the wire
That trembles on Æolian lyre;
Hollow murmurs now ſucceed,
As if parting ſpirit freed
From the anguiſh'd bed of death,
Groan'd the laſt ſad mortal breath:
All is huſh—but now the breeze
Undulates the waving trees;
Hark! again the ruſhing ſound
Strews the fading leaves around;
Ah! how ſoothing to the mind,
When to penſive thoughts inclin'd!"

Theſe poems are evidently the effuſions of an obſervant and moral mind, in which native good taſte, peculiar ſimplicity, and a generous wiſh for the welfare of the ſpecies, have a uniform aſcendancy. There is, too, throughout this volume ſuch unequivocal traces of genuine female delicacy, that few perſons will read it attentively without being more or leſs faſcinated with the beauty of virtue. If it is a firſt eſſay, as we ſhould ſuppoſe, we do not doubt but that the authoreſs will obtain conſiderable rank among the Muſes, eſpecially in deſcriptive poetry. She poſſeſſes an original genius, very ſuperior indeed to moſt of the modern rhymers, and the amenity and gracefulneſs of her doric verſes are particularly adapted to her favourite ſubjects. Some of the pieces imitated from the Italian poſſeſs all the ſuavity of the originals.

The Britanniad, or the Choice of Miniſters, written in 1806. *The Hiberniad, or the Choice of Miniſters, written in* 1807. *A Satirical Poem, in Two Parts.* 4to. Pp. 38. 2s 6d. J. J. Stockdale, Pall-Mall. 1807.

A SPIRITED ſatire, by a bard whoſe principles, political and religious, are ſound, and whoſe abilities are well calculated to diſplay them to advantage.

DIVINITY.

A Sermon, preached at the Parish Church of Thorp, in the County of Surrey, on the 25th of October, 1807, being the Anniversary of his Majesty's Accession to the Throne. By the Rev. E. W. Whitaker, Rector of St Mildred's and All-Saints, Canterbury. 4to. Pp. 14. Rivingtons. 1808.

THE text of this Sermon, a very appropriate one, is taken from the two first verses of the second chapter of St. Paul's first Epistle to Timothy. "*I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*"

From these words the eloquent preacher deduces the necessity of paying a proper respect to Kings, and more particularly to our own beloved Monarch, one of the leading features of whose mild and truly patriotic reign he pourtrays with fidelity and truth. His observations upon his Majesty's firmness in resisting the efforts of his late ministers to give a greater weight of political power to the Romanists, are eminently just.

"That a measure like this was very ill calculated to produce that unanimity and concord in the kingdom for which it was said to be proposed, a very little reflection will enable any one endowed with common sense to discern. Indeed, from the alarm raised and the degree of disturbance excited by the very proposal of it, some conjecture may be formed of the very peaceable effects which were justly to be expected from carrying it into execution."

Indeed, there can be little doubt that the effect of "Catholic emancipation," as it is foolishly called, to which the proposed plan was merely a preliminary measure, would have been a civil war, at least in Ireland, where the Protestants most assuredly would not tamely submit to have all their rights and all their property exposed to the most serious attacks, if not to absolute destruction, merely to answer the purpose of certain political empirics. This was a consequence, however, which these sapient reformers totally overlooked.

Mr. Whitaker describes some of the effects which the introduction of the Romish service into the army and navy would probably produce; and they are such as would effectually deter any *rational* statesman from hazarding the experiment. He truly adds—

"But neither would its fruits have been more peaceable in other times. We know by experience that every removal of restriction from them renders the Papal clergy still more bold and enterprising in their endeavour to gain proselytes to their antichristian doctrines. Their additional ardour, therefore, on the adoption of such a measure, would have called for, and, I trust, would have been met with, additional exertion on the part of the clergy of the Church of England, to prevent their flocks being seduced into the destructive errors

of the Papiſts; and thus might every city and town, yea, every village in the kingdom, have become a ſcene of controverſy. In guarding us from theſe things, then, has not our Sovereign been indeed the inſtrument of our yet continuing to lead a quiet and peaceable life?"

Moſt certainly he *has*;—and our prayer ſhall be, "LONG LIVE THE KING."

Repentance and Reform the only Ground of Divine Favour. A Sermon preached at Weſt Tilbury, Eſſex, on Wedneſday, February 26, 1806, *being the Day appointed by his Majeſty for a General Faſt.* By the Rev. Sir Adam Gordon, Bart. Rector of that Pariſh. Printed in Aid of the Patriotic Fund. 8vo. 1s 6d. Pp. 39. Rivingtons.

WE have to apologize to the worthy author of this excellent diſcourſe, as well as to our readers, for having ſo long neglected (from cauſes which it is needleſs to detail) to notice it. It is a diſcourſe, however, not of a temporary nature, though highly appropriate to the occaſion which gave birth to it, but of deep and permanent intereſt. It contains much valuable matter, and many excellent admonitions on the prevailing vices of the age. On the *rage for novelty*, which conſtitutes ſo prominent a feature of the times in which we live, the preacher's remarks are particularly juſt.

The Utility of Academical Inſtitutions to the Church of Chriſt. A Sermon preached at Hoxton Chapel, June 26, 1806, *before the Supporters of the Hoxton College, at their Anniverſary.* By Benjamin Cracknell, A. M. Miniſter of Weymouth Chapel. 8vo. Pp. 37. 1s 6d. Longman and Co.

THE utility of academical inſtitutions, or of proper ſeminaries and univerſities for the education of youth deſtined to become miniſters of the Church of Chriſt, is ſo obvious, that neither learning nor eloquence can be neceſſary to enforce it on the minds of Chriſtians. The obſervations, however, in the ſermon before us are pertinent and juſt, and ſufficiently prove that the author duly eſtimates the importance of the ſubject.

A Sermon preached before the Mayor and Corporation of Stamford, in St. Mary's Church, in that Place, on Sunday, 25th October, 1807, *being the Anniverſary of his Majeſty's Acceſſion to the Throne.* By the Rev. Robert Laſcelles Carr, Chaplain to Lord Mendys, &c. 4to. Pp. 21. 1s 6d. Drakard, Stamford; White, London; and Deighton, Cambridge.

THIS is a very excellent diſcourſe; from the two firſt verſes of the 13th chapter of St. Paul's Epiſtle to the Romans. The neceſſity of obedience to lawful authority is enforced with equal zeal, energy, and judgment; and the ſermon does credit to the head and heart of the preacher.

THE ARTS.

Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the moſt intereſting Objects of Curioſity in Great Britain, accompanied with letter-preſs Deſcriptions. Vol. I, ſmall 8vo, with 50 plates. 15s. Clarke. 1807.

THERE is no ſtudy ſo intereſting to a nation becoming rich by commerce, as that of antiquity. While it inſpires emulation to virtue, it tends, on the other hand, to check the preſumptuous ambition of the favourites of fortune, and thus contributes eſſentially to the moral improvement of ſociety. Few works of this kind are better calculated to anſwer this double purpoſe than the volume before us, which is at once the cheapeſt, moſt intereſting, and complete cabinet of antiquarian and topographical curioſities of nature and art, which has hitherto appeared. The numerous plates and hiſtorical deſcriptions are executed by Meſſrs. Storer and Greig; and whether we conſider the neatneſs of execution or admirable ſelection of ſubjects, they are equally creditable to their talents and taſte. The excellent ſketches of that admirable piece of antiquity, Malvern Abbey, Worceſterſhire, now moſt diſgracefully ſuffered to periſh by the all-deſtroying hand of Time, are alone equal to the expence of this volume. The views of thoſe ancient edifices, Llandaff and Worceſter cathedrals, are not leſs intereſting; and this little work, while it draws into a focus the ſcattered and neglected beauties of nature and art, from the enchanting ſcenery of Dove-Dale, to the magnificent Bacchanalian Vaſe, in the poſſeſſion of the Earl of Warwick, or the Cromlechs and other rude ſtructures of druidical times, preſents the reader at the ſame time with an important view of the actual ſtate of the church, whence may be inferred the performance or neglect of religious duties throughout Great Britain. From the neatneſs and utility of this Antiquarian Cabinet, not only to artiſts and amateurs, but to all perſons deſirous of a knowledge of the progreſs of ſociety, and the hiſtory of eccleſiaſtical eſtabliſhments, as well as other antiquities, we ſhould ſuppoſe that noblemen and gentlemen, lovers of antiquarian ſubjects, would aſſiſt the authors in preſerving and tranſmitting to poſterity, among all claſſes of ſociety, memorials of the genius and ſkill of their anceſtors, and by ſuch means endeavour to render their example propitious to public morality and patriotiſm properly ſo called. As a familiar ſpecimen of the ſtyle and manner of this work, we quote the following account of the "LONDON STONE," of which ſo much and ſo little is known by the citizens of London.

"This famous relic of antiquity ſtands in a kind of cell, cloſe under the ſouth wall of St. Swithin's Church, on the north ſide of Cannon-ſtreet [London]. Till toward the middle of the laſt century, it was pitched near the channel facing the ſame place, and fixed very deep in the ground, faſtened with bars of iron, and otherwiſe ſo

ſtrongly ſet, that if carts, by the negligence of their drivers, were run againſt it, the wheels might break, but the ſtone remained unſhaken. On what occaſion or account it was ſet up, or at what time, are involved in complete obſcurity. But that it was prior to the conqueſt is certain; for at the end of a goſpel book given to Chriſt Church, Canterbury, by Ethelſtan, King of the Weſt Saxons, are noted certain lands or rents in London, belonging to the ſaid church, of which one parcel is deſcribed as lying near London Stone.

"We might employ a dozen pages in detailing the various conjectures that have been formed on this ſubject, but ſhall content ourſelves with mentioning ſuch as appear the moſt plauſible. It is well known that the Romans reckoned their miles from all great towns and places by ſtones pitched: this they did alſo in Britain, and perhaps this might be the ſtone for London, from which preciſe ſpot to meaſure their miles from this city to other parts of the land. Perhaps, however, this Stone may be even of greater antiquity than the times of the Romans, and have been an object or a monument of heathen worſhip; for we are told by an eminent Britiſh antiquary, Mr. Owen, of Shrewſbury, that the Britons erected ſtones for religious worſhip, and that the Druids had [held] pillars of ſtone in veneration; which cuſtom they borrowed from the Greeks, who, as Pauſanias writes, adored rude and unpoliſhed ſtones.

"In the time of Henry VI, when Jack Cade, the Kentiſh rebel, who called himſelf Lord Mortimer, came through Southwark into London, he marched to this Stone, where was at that time a great concourſe of people, and the Lord Mayor among the reſt. Cade ſtruck his ſword upon the Stone, and ſaid, 'Now is Mortimer Lord of this city;' and having made a formal declaration to the Mayor, returned to Southwark. It ſeems not improbable, from the circumſtance of the mayor and citizens being aſſembled at London Stone, that it might be the place whence proclamations and public notices were given to the people of the city."

A ſecond volume, likewiſe containing fifty plates, of this elegant little work, which is alſo publiſhed monthly in numbers, has appeared, and ſhall be noticed in our next.

NOVELS AND TALES.

The Royal Legend. A Tale. 12mo, pp. 195. 5s. Wilſon. 1808.

THIS Legend the author profeſſes to have found in the Ruins of Barham Abbey, and is ſuppoſed to contain the Memoirs of the Son of Henry the Fourth. Under this convenient fiction the writer, of courſe, feels himſelf more at liberty to pourtray the character of his hero, and the events of his life, in ſtronger and in truer colours than he would dare to uſe, did he profeſs to exhibit a living portrait to

the world. But whether it be conſidered as *hiſtory* or as *fable*, the Tale is well told. The ſtyle, ſentiments, and principles, are greatly ſuperior to thoſe of all ſimilar productions of the preſent day. The Epiſode of the Loves of Eliza and Rodolph, in particular, exhibits ſtrong marks of genius and of taſte; but ſtill we could not read it without mingled emotions of compaſſion and horror.

The character of the heroine of the tale, with whom the hero (the Cavalier) lived in a ſtate of open adultery, is ably delineated: a part of it we ſhall extract as a ſpecimen of the work.

"Her conduct with the Cavalier too clearly evinced that her virtue was not proof againſt temptation: neither has it the common gloſs of love to ſanction it; for ſhe often declared that ſhe never felt the leaſt perſonal attachment whatever to him. If ſo, ſhe muſt have been actuated by the reſtleſs ſpirit of ambition, in yielding up herſelf to his hot deſires."

If ſo, ſay we, ſhe muſt have been the baſeſt of proſtitutes—a very beaſt in human ſhape.

"O dire Ambition! what infernal power unchained thee from thy native depths of hell, to ſtalk the earth, with thy accurſed train, Murder and Luſt—to waſte domeſtic peace, and every heartfelt joy?

"Her acquaintance with the Cavalier took place when her years ſhould have warned her to make her peace with Heaven, rather than aggravate its wrath by freſh offences; for though the world may acquit her," (aye, and her confeſſor abſolve her, too) "when they recall to their recollection the night in the Chapel of St. Clothair, yet the Almighty, who can pierce the deepeſt receſſes of the human heart, will not; for well he knows the foul motives which influenced her conduct.

"When ſtates and empires, in times far removed from the barbarity of the preſent, came to the knowledge of theſe records;—if, indeed, they ſhould not, like the hand which now traces them, be mouldered away;—how will they ſtart when they hear of one which could permit ſuch deeds! and whoſe counſellors ſhould conſent to allow, from the taxes which were wrung from the poor peaſants," (who, *ſoit dite, en paſſant*, pay ſcarcely any taxes at all) "the enormous annual ſum of five thouſand marks to the female!—For what?

"Oh! 'tis ſhameful indeed!"——

They would *ſtart*, indeed; and they would be apt to exclaim, that the Counſellor who would allow, if he had the power to prevent, one farthing only of the *public* money to be devoted to pay the wages of infamy and ſin, would betray his truſt, and merit the ſevereſt puniſhment.—As to the character of *Maria*, we ſhall only ſay, and with the ſaying cloſe our remarks, *Qui capit, illa fecit.*

EDUCATION.

Fiſher's Grammar Improved; or an Engliſh Grammar, in which Fiſher's Plan is preſerved, and the Work made more perfect by various Amendments in Orthography and Proſody, from Walker, Sheridan, and others; and in Etymology and Syntax principally from Lowth. The fourth Edition, much improved. By the Rev. J. Wilſon, Vicar of Biddulph, and Maſter of the Free Grammar School in Congleton. Pp. 192, 12mo. 2s. Wilſon and Spence, York; and Cradock and Joy, London. 1808.

THE antiquity of Fiſher's Grammar inſures it reſpect, while the ſimplicity of the plan, eſpecially when improved as it is by Mr. Wilſon, renders it one of the moſt eaſy and moſt complete introductions to a grammatical knowledge of the Engliſh language which we have ſeen. We confirm, therefore, the aſſertion in the editor's preface, that "this fourth edition will be found as complete an Engliſh grammar through all the four parts (orthography, proſody, etymology, and ſyntax) as is now extant; adapted both in price and other reſpects to the uſe of ſchools." We noticed one provincialiſm, however, uncorrected; that is, *burgh* pronounced as *bro'*. Gottenburg is not now pronounced *Gottenbro'*, although it may have been ſo in the days of Fiſher. In addition to the rules of grammar, which are very plain and intelligible to young minds, the Appendix contains much miſcellaneous information that will be found very uſeful to ſcholars and maſters. For young perſons learning, or deſigning to learn, Latin, this grammar is particularly convenient.

A Conciſe Gazetteer of the moſt remarkable Places in the World, with brief Notices of the principal Hiſtorical Events, and moſt celebrated Perſons connected with them; to which are annexed References to Books of Hiſtory, Voyages, Travels, &c. intended to promote the Improvement of Youth in Geography, Hiſtory, and Biography. By Thomas Bourn, Teacher of Writing and Geography, Hackney. 8vo. 8s. Mawman. 1807.

IF the opinion of Dr. Doddridge be right, that "the excellence of any performance is to be eſtimated by conſidering its deſign, and the degree in which it is calculated to anſwer it," and we are not at all diſpoſed to queſtion its accuracy, Mr. Bourn's book is entitled to conſiderable praiſe, for it certainly is well calculated to promote the laudable deſign of its author, whoſe underſtanding will not be lowered in the eſtimation of the reader by the modeſty which marks it.

Arithmetic adapted to different Claſſes of Learners, but more particularly to the Uſe of large Schools. In three Parts: arranged in a new Manner, and enlivened with numerous original Examples on intereſting Subjects; with an Appendix, containing five Claſſes of recapitulatory Exerciſes. By Robert Goodacre, Maſter of a Seminary in

Nottingham. *Third Edition.* Pp. 274, 12mo. 3s. Cradock and Joy.

A Key to R. Goodacre's Arithmetic, containing Anſwers to every Queſtion in that Work; with the Solutions, nearly at full Length, of more than one Thouſand of the moſt important Examples. Interſperſed with explanatory Notes and Obſervations. By the Author of the Arithmetic. *Second Edition, enlarged.* Pp. 335, 12mo. 5s. Cradock and Joy (ſucceſſors to Oſtell).

WITH theſe two books any boy of moderate capacity may qualify himſelf to tranſact nearly all the buſineſs which occurs in common trading concerns. The public, indeed, has duly appreciated their merit; and we only concur in the general ſentiment, by ſaying that much arithmetical information is here conveyed in a very comprehenſive, agreeable, and perſpicuous manner. Mr. G. has very properly given the rationale of different methods of obtaining the ſame reſults. This is too often neglected in books of arithmetic, and hence they are proverbially dry, monotonous, and unintereſting to youth. Yet we ſee that variety is not leſs attainable in arithmetic than in other branches of knowledge.

Amuſing Obſervations, ſuppoſed to be made by Children in early Life, which will enable them to learn to read and converſe with Propriety. By the Author of Short Stories, &c. *Ornamented with Twelve Engravings on Copper-plate.* 24mo. Pp. 82. 1s 6d. Harris. 1808.

THESE Obſervations on common-place occurrences incidental to children are more likely to attract their attention than the contents of thoſe books which are in general uſe for the purpoſe of teaching them to read.

The Lily; a Book for Children; containing twenty-two Trifles in Verſe: adorned with Cuts. 24mo. Pp. 68. 1s. Harris. 1808.

AN uſeful collection of little ſtories, in better verſe, and with better plates, than are uſually to be found in ſimilar publications.

The Elephant's Ball and Grand Fête Champêtre, intended as a Companion to thoſe much admired Pieces, the Butterflies' Ball, &c. Illuſtrated with elegant Engravings. By W. B. 24mo. Pp. 16. 1s. Harris. 1807.

THE poetry of this little book is above mediocrity, and the plates are neatly executed.

MISCELLANEOUS.

Ten Minutes' Advice on the due Management of our Income, on the Principles of Economy, and with a View to promote our temporal Eaſe and Comfort. 24mo. Pp. 48. Hatchard. 1808.

THIS is a very uſeful little book, by the aid of which a man may learn how to apportion his expences ſo as to bring them within his income. It will be ſeen, by the accurate calculations here entered into, that the father of a family could live better on 300*l* per annum, thirty years ago, than he can now on 800*l*.

A Short Addreſs to the Moſt Reverend and Honourable William, Lord Primate of all Ireland, recommendatory of ſome Commutation or Modification of Tythes of that Country, with a few Remarks on the preſent State of the Iriſh Church. By the Rev. H. B. Dudley, Chancellor and Prebendary of Ferns, &c. *Third Edition.* Pp. 30. 1s 6d. Cadell and Davies. 1808.

THIS is not only one of the moſt obviouſly well-written and well-timed, but apparently well-intentioned, pamphlets that have, for a length of time, been offered to our view. Its object is important, and the arguments on which it is conducted are luminous and energetic. It is, in no degree, made a queſtion of party; but goes firmly, warmly, and clearly to an accompliſhment of its end, namely, "a commutation or modification of the tythes of Ireland."

The ingenious author obſerves, that "When the civil and religious intereſts of a whole people have a blended claim ſo ſtrong to the change of any ſyſtem, it becomes the duty of every one who has thought diſpaſſionately on the ſubject, to offer his ſentiments in aid of a reform that may give us ſomething more of that kind of conducting public worſhip, which patiently ſeeking the degree of perfection alone attainable by man, and ordained only to be the ſlow reſult of long experience and much meditation, puts the happineſs of none to hazard, while it betters the condition of all."

In page 20 he ſtates the mode by which this great object of national ſolicitude can practically be obtained, viz. by a *commutation of tythes for land.* He ſtates the manner in which this commutation ſhould be collected; and then proceeds to inform us, that although a commutation of tythes for land was moved in the Engliſh Houſe of Lords in the year 1780 or 1781 by the Lord Chancellor Bathurſt, and was rejected, yet it ſhould be recollected that the meaſure failed at that time, not from any objection to the principle, but only from the apparent impoſſibility of effecting this deſirable object on account of the great number and value of church livings, and alſo from the difficulty of procuring the quantities of land requiſite in a country ſo highly cultivated, and where landed property is ſo much ſubdivided, as in England: but fortunately this impediment will not be found in the way of the commutation now propoſed FOR IRELAND.

Upon the whole, although there may certainly be many who oppoſe the arguments made uſe of by the writer of this pamphlet, it exhibits ſo many proofs of public ſpirit, that without preſuming to decide on the merits of a queſtion which admits of much to be ſaid on both ſides, we cannot but recommend it to fair and diſpaſſionate peruſal.

An Examination of the Cauſes which led to the late Expedition againſt Copenhagen. By an Obſerver. Pp. 47. 8vo. Hatchard. 1808.

THIS is one of the moſt conciſe, and at the ſame time the moſt complete, hiſtorical ſketches of the political conduct of Buonaparte and the Court of Denmark during the laſt three years that has yet appeared. The author is an accurate and impartial obſerver of facts, which he arranges with conſiderable point and perſpicuity. From the minute but important facts which he adduces, as well as from his taking more profound and general views of the ſubject than ſuch half-informed library-politicians as Roſcoe, we are convinced that he has reſided ſome time in the North of Europe, and that the greater part of this pamphlet has been at leaſt conceived, if not written, on the Continent. We ſhall preſent our readers with only one extract from this very able "Examination," and obſerve that, henceforth, whoever reads and approves of Roſcoe's "Conſiderations," without attentively peruſing this Obſerver's "CAUSES," ſhould be ſtigmatized as a wilfully ignorant party-bigot. Speaking of the plans of the enemy, he remarks:

"Commercial hoſtility to the commerce of Great Britain will ſometimes condeſcend to relax itſelf in behalf of a miniſter, or a marſhal: but commercial hoſtility and the mere excluſion of Great Britain from the ports of Denmark were the moſt unimportant of all the views which directed Buonaparte towards Copenhagen. The occupation of that great naval ſtation, and every thing connected with it, preſented to his malignant and ambitious paſſions a fairer proſpect of ſupreme gratification, opened to him a brighter view of the great end of all his labours, in the complete conqueſt and ſubjugation of Great Britain, than he could ever have hoped for in the moſt fortunate period of his career, or than France could ever have imagined to herſelf in the higheſt frenzy of her revolutionary hatred againſt this country.—The poſſeſſion of the whole interior of the Baltic, the union of the Daniſh, Swediſh, and Ruſſian marines, (even admitting for an inſtant that with Ruſſia, as with Sweden, France might be obliged to have recourſe to menace and to force) amounting to more than forty-five ſhips of the line, together with the galley-fleet of Sweden, and innumerable gun-boats from Denmark and Ruſſia—means the moſt ample in the mercantile ſhipping of the Baltic for the embarkation of an unexampled military force—the poſſeſſion of the whole coaſt of Norway, indented with innumerable harbours, and oppoſed to a coaſt on which nature ſeems almoſt to have denied to Great Britain the power of maritime defence, by not affording a harbour for large ſhips from Yarmouth to Leith. Never perhaps did war preſent to this country ſo fearful a combination of dangers: never did the interpoſition of a Divine Power ſeem ſo neceſſary in an inſtance where the common precautions of human foreſight and defence hardly gave hopes of ſafety. Two months of cold and timid deliberation on the part of England, of debate and irreſolution as to what was moſt expedient to be done in this fearful criſis, and all was loſt! Two months of tardy and inn-

dequate preparation, treacherous to its object and fatal to its accompliſhment, and nothing was left to her but her courage, her internal energy, her means of defence on her own ſhores. For, all preventive foreign exertions, if indeed any foreign exertion could have been expected in her behalf, would have become uſeleſs or impracticable.

"After the month of September, not a ſhip, not a ſoldier, could have been ſent—in common prudence could have been ſent—to the ſhores of the Baltic. No great and permanent object would have then been attainable: yet the fleet of Ruſſia might have been brought from Cronſtadt to Copenhagen at a ſtill later period; that of Sweden, her generous ſovereign ſubdued, rather than intimidated, might have been equipped at Carlſcrona, and have joined before the froſt in the ſame roads; and the enſuing ſpring would have ſeen arrayed in the Sound, along the coaſt of Norway, at the Texel, at the Scheld, the vaſteſt combination, which even fear can conceive, of military and naval means, prepared in the perfect ſecurity of the four winter months, and bending towards the comparatively defenceleſs ſhores of Great Britain, with every concurrence of favourable circumſtance, of wind and weather, that could render her means of defence yet more feeble.

"Thanks to the over-ruling Providence that ſtill watches over the happineſs of this nation! Thanks to the guardian genius of theſe iſles, that, riſing with elaſtic force againſt accumulated preſſure, ſtill inſpires in his generous ſons manly, daring, and energetic councils! The deſigns of Buonaparte have been defeated by a meaſure of anticipation, happily conceived, and promptly executed; and the events at Copenhagen furniſh another proof to thouſands, given in the courſe of the late and preſent war, that every plan of France to depreſs the naval power of Great Britain has only contributed to give it a loftier flight. The ſyſtem by which the former has been enabled to attain almoſt univerſal empire upon the Continent, is well known to have been that of the diviſion of the Continental powers among themſelves; ſo that each was an inactive ſpectator of the fall of his neighbour, each was invaded ſeparately: and all are loſt! Such too, happily for England, has been the conduct of Buonaparte in all his naval operations againſt Great Britain; and I cannot but regard it as a moſt remarkable inſtance of the truth of that great principle of the moral world, of crimes returning to plague the inventor, that the very ſyſtem of dividing in order to conquer, which has rendered him omnipotent on the Continent, has, when directed againſt England, transferred, on the ocean, a counterpoiſing omnipotence to his rival. Himſelf forcing upon Great Britain the policy which he ought to have left to her to diſcover, and which he ought to have wiſhed ſhe never might diſcover, of attacking ſeparately each hoſtile marine, he has made ſucceſſive experiments of bringing up, one after the other, the French, the Spaniſh, the Dutch navies, to deſtroy that of England, and has only afforded new ſubjects of triumph to the Britiſh flag. The Daniſh marine has been the victim of a new experiment; and thoſe of Ruſſia and of Turkey will inevitably ſhare the ſame fate,

if theſe nations are forced by his menaces, or ſeduced by his arts, to array themſelves againſt us. It is Buonaparte who has made Great Britain, for her own ſafety, for her own exiſtence, the ſovereign of the ocean; and it is yet a ſource of conſolation for Europe, it ſtill furniſhes the only hope of her deliverance, that the maritime and the military deſpotiſms which are likely to be eſtabliſhed, however they may oppreſs her, are happily not wielded by the ſame hand."

The firſt Six Letters of Centinel (originally publiſhed in "The Weſtern Star"); containing an Expoſition of the Principles of the Trout Tavern Dinner Club; of Mr. H Hunt, the Preſident; and of Mr. Thomas Lee, Vice Preſident: with occaſional incidental Remarks. 8vo. Pp. 59. 1s. Agg and Saunder, Briſtol.

THERE appears, by theſe Letters, to be a revolutionary Club eſtabliſhed at Briſtol, which has its regular "Committee of Public Safety;" and the object of which is, to render the journeymen manufacturers, artiſans, and workmen of every deſcription, diſſatisfied with their ſituation and diſaffected to the government. To expoſe the principles of theſe men, to point out their tendency, and to indicate their danger, is the avowed object of the Letters before us, which are written with great ſpirit, and (ſome trifling errors excepted) with conſiderable ability. We truſt that *Centinel* will not relax in his vigilance, nor ſuffer his zeal to abate.

REVIEWERS REVIEWED.

BOWLES'S SECOND LETTER TO WHITBREAD, &c.; AND THE MONTHLY, CRITICAL, AND EDINBURGH REVIEWERS.

IN a former Number we reviewed the firſt part of this able and uſeful tract; reſerving the latter part for this department of our work, to which it peculiarly belongs, becauſe it contains obſervations on the religious ſyſtems promulgated by the Monthly, Critical, and Edinburgh Reviewers, in their notice of the author's firſt Letter to Mr. Whitbread. "Theſe gentlemen," ſays Mr. Bowles, "have, on this occaſion, adhered to their uſual mode of criticiſm, if criticiſm it can be called, whenever they honour me with their notice; by cautiouſly abſtaining from quoting the paſſages which they cenſure, and the citation of which would enable their readers to judge how far their cenſure is well founded." We are really ſurpriſed that a man of Mr. Bowles's ſenſe, who was bred to the bar, too, if we miſtake not, ſhould be ſo unreaſonable as to expect theſe wholeſale and retail traders in criticiſm to furniſh evidence for their own conviction. What! requeſt ſuch critical dictators to aſſign *reaſons* for their cenſures!—deſire them to produce chapter and verſe in

ſupport of their deciſions! No, no; that would not anſwer their purpoſe, and an author might as well aſk them to give up their trade! Mr. Bowles may reſt aſſured that they will not liſten to his call, but will go on in their old jog-trot way, aſſerting their privilege, aye, and defending it too by *preſcription*, to cut and ſlaſh authors and their works, at their pleaſure, without deigning to aſſign any thing more than their high prerogative for their conduct:—*Ainſi ſoit il—Stet pro ratione Voluntas.* For the information of the young gentlemen of the Critical Review, Mr. Mawman will get one of the younger boys at the neareſt meeting-houſe ſchool to tranſlate theſe mandatory decrees of the critical court.

Mr. Bowles had aſſerted, moſt truly, in his firſt Letter, that the excluſion of all the *controverted* doctrines of Chriſtianity from Mr. Joſeph Lancaſter's precious ſyſtem of education was tantamount to the excluſion of Chriſtianity itſelf; and we ſhould have thought that there exiſted no man ſo fooliſh as to deny the truth of this propoſition; for as it is notorious that the doctrine of Chriſt's Divinity, of the immaculate Conception, of the Redemption, and Atonement, have been frequent ſubjects of controverſy, the man who could aſſert that Chriſtianity could ſubſiſt without theſe, muſt be prepared to maintain that they conſtitute no eſſential part of the Chriſtian faith. Now, though we have not met with any man ſo raſh as to reject them all, we never yet met with one ſo ridiculous as to deny that they were eſſentials of Chriſtianity. Let not the *Socinian* critics miſtake us. By Chriſtianity we mean that ſyſtem of faith, thoſe doctrines, thoſe ordinances, and thoſe precepts, which were delivered by Chriſt and his apoſtles, including, of courſe, the account which Chriſt gave of himſelf, and which his apoſtles gave of him. All who do not believe in theſe, may be whatever elſe they may pleaſe to call themſelves, but, moſt certainly, are not Chriſtians; and, therefore, it is that we contend that Quakers are not Chriſtians. But it is time to let our readers ſee this point diſcuſſed between Mr. Bowles and his critical aſſailants.

" After obſerving, very juſtly, that ' Mr. B. roundly aſſerts that to inſtruct youth only in the uncontroverted principles of Chriſtianity, would have the effect of bringing them up as unbelievers;' (an aſſertion which I take this opportunity of ' roundly' repeating,) the Monthly Reviewers endeavour to reduce this poſition to an abſurdity in the following manner: ' Thus (ſay they) if the riſing generation be inſtructed in the belief of a God and a Providence, in the divine miſſion of Chriſt, in the truth of the Chriſtian Scriptures, and in the doctrine of a future ſtate in which the righteous will be rewarded and the wicked puniſhed, the inculcation of theſe " uncontroverted principles" would have the effect of producing infidelity, or be eſſentially immoral.'

" It is here neceſſary to notice a moſt diſingenuous perverſion of my reaſoning, which is contained in the paſſage juſt cited; a perverſion on which the Monthly Reviewers would not have dared to venture, if, inſtead of inſinuating my *meaning*, they had quoted my *words*.

I have no where ſaid any thing to juſtify the conſtruction, that the inculcation of the uncontroverted principles of Chriſtianity *would have the effect of producing infidelity;* my argument is, that the inculcation of thoſe principles *only*, is not ſufficient to make youth Chriſtians. I ſaid expreſsly that the doctrines which are controverted 'relate to matters of ſuch high importance, that if all belief, and conſequently all inſtruction, reſpecting them, were excluded from a ſyſtem of faith, that ſyſtem could not, in any ſenſe of the word, be denominated Chriſtianity.' Whether the Reviewers miſunderſtood, or wilfully miſrepreſented me, it is for them to explain; but if I rightly underſtand them, they mean to contend, with Mr. Lancaſter and in his vindication, that in order to make youth Chriſtians, it is ſufficient to teach them the *uncontroverted* doctrines of our Religion. If this be not the meaning of the Reviewers, I call upon them to ſay what is; and if it be, it involves a denial that any of the *controverted doctrines of the Chriſtian faith are eſſential.* But it is undeniable, that the doctrines of the Trinity; of the Divinity of Our Saviour*; of the redemption of the world by His ſufferings and death; and of the aſſiſting and ſanctifying influence of the Holy Spirit; are *all* controverted by ſome of the profeſſors of Chriſtianity: conſequently theſe doctrines, according to the reaſoning of the Reviewers, are not *eſſential.* Nay, if the ſyſtem of religious inſtruction, which I have thought it my duty ſtrenuouſly to attack, and which they have undertaken no leſs ſtrenuouſly to defend, be really ſufficient to inſtruct youth in the Chriſtian Faith, then is Chriſtianity a religion without Sacraments; without any atonement for ſin, or any ſatisfaction to Divine Juſtice but what the ſinner himſelf can make; in a word, without a Saviour—and without a hope of ſalvation, but ſuch as is built upon an unauthorized, and, therefore, a preſumptuous expectation of gratuitous mercy. But if Chriſtianity be ſuch a religion, then, indeed, is the condition even of the beſt Chriſtians moſt deplorable—then are their proſpects gloomy beyond deſcription. For there are no promiſes in *their* Bibles, on which they can place any reliance for future happineſs, or which can authorize them to expect any thing, at the great day of retribution, but *ſtrict juſtice!* ſuch promiſes depending entirely on the truth of the doctrines which are thus excluded.

"It is an awful ſymptom of the times in which we live, that this cheerleſs, hopeleſs, and unſcriptural religion, inſtead of being merely profeſſed by a few individuals, under the protection of that univerſal toleration which is here enjoyed, is actually recommended, as a ſyſtem of education, by thoſe who, in the character of guardians of the taſte and literature of the country, deſervedly command a conſiderable portion of the public attention. Nor is it the Monthly Reviewers only who, in that character, have given occaſion for this

"* It is evident that what the Reviewers term 'the Divine Miſſion of Chriſt' (a term equally applicable to Moſes or any other prophet) is far from implying His Divinity."

complaint. The Critical Reviewers have gone ſtill further than their literary coadjutors, and have made a public profeſſion of the Socinian belief. In their review of my Letter, after obſerving that 'a belief in the *Divine Miſſion of Jeſus* is one of the eſſentials of Chriſtianity,' they ſay—'Though different ſects may entertain different opinions reſpecting the perſon of Jeſus, though ſome may deny his preexiſtence, or his miraculous conception, yet all agree in this: that he was divinely commiſſioned to teach the will of God; that he worked miracles to prove the divinity of his miſſion; and that he ratified the hope of a future life by his reſurrection from the dead. Surely here is doctrine enough for the nutriment of faith, and the encouragement of goodneſs. On ſuch articles of belief as we have mentioned, in which all ſects concur, and which are as powerful in their practical efficacy as they are in their ſpeculative importance, we may ſafely erect a ſolid and uſeful ſyſtem of religious education, ſuited to all the denominations of the Chriſtian world.' Again: 'Such is the baſis on which the religious ſyſtem of Mr. Lancaſter is erected, and which is equally honourable to his head and to his heart.' Alſo: 'That ſyſtem would inculcate only thoſe tenets in which all ſects of Chriſtians are agreed, and *which conſtitute the only eſſential articles of that religion which Jeſus preached.*' In another place they repreſent Mr. Lancaſter's ſyſtem as 'a moſt ſalutary and efficacious mean of diverting the attention of mankind from the forms, the ſuperfluities, and the excreſcences, to the *only eſſentials of true religion.*' Further, they obſerve—'There are ſome great and fundamental truths, ſuch as we have enumerated in a former part of this article, which are common to all ſects: *theſe truths conſtitute the only eſſentials of Chriſtianity*, and theſe Mr. L. inculcates.'

"Such are the ſentiments maintained by the Critical Reviewers reſpecting the *eſſentials* of Chriſtianity; ſentiments the declaration of which amounts to nothing leſs than an avowal of the Socinian belief. For, in the paſſages above quoted, it is aſſerted, not only that the articles of *that* belief contain 'doctrine enough for the nutriment of faith,' but alſo that 'theſe truths contain *the only eſſentials of Chriſtianity.*' Conſequently, according to ſuch a ſyſtem, the doctrine of the Trinity, of the Divinity of our Saviour, and of the Atonement, are not *eſſential.* But if not eſſential, theſe doctrines cannot be true, for nothing can be more evident than that, if true, they muſt be eſſential: therefore the Reviewers do virtually deny the doctrines of the Trinity, of the Divinity of Chriſt, and of the Atonement."

If the miniſters and members of the Eſtabliſhed Church encourage the circulation of works containing ſuch ſentiments as theſe Reviews, one of which is, and ever has been, conducted by Diſſenters of the moſt inveterate character, and the other by ſome of that numerous ſect to which no other denomination than that of *Nothingarians* (men, who have no fixed principles whatever) can be given, they will contribute to the ruin of that eſtabliſhment which they profeſs to venerate, and which they are bound to ſupport. We have ſuffered theſe mighty directors of the public taſte to range at large, and with-

out moleſtation, for ſome time; we knew that, though ſmarting under the laſh of the former conductors of this work, nothing but intereſt would induce them to ſoften their ſentiments, and to moderate their language; and that the moment the expoſure of them ceaſed, they would return to their old habits, like a dog to his vomit; and again vent all their ſpleen and venom againſt the eſtabliſhed religion of the country. In a word, 'give them rope enough, and they'll hang themſelves.' They have done all this; they have burſt forth into all their former virulence and malignity; they have artfully availed themſelves of the *religious indifference* of the age; of that ſpurious *liberality* which ſtigmatizes a firm adherence to fixed principles of religion as ſuperſtitious bigotry; to flatter the prevailing propenſities of the times; and inſidiouſly to undermine where they dare not, *juſt yet*, openly attack. But they ſhall not indulge in their licentious ribaldry without reſtraint; they ſhall not remain unexpoſed, nor unconfuted: they ſhall be held up to the public in their true light, that, if the public chooſe to encourage them, they ſhall do it, at leaſt, with their eyes open, and their underſtanding warned.

Mr. Bowles purſues his expoſure of theſe unprincipled critics until he has completely laid them open to public indignation. He has challenged them to defend themſelves from the ſerious charges which he has preferred againſt them, and has dared them to ſupport their own attacks upon him. We could have told him, beforehand, that his challenge would not be accepted, becauſe it is more eaſy to aſſert than to prove: any blockhead may *dogmatize*, but it requires ſome ſenſe to *reaſon*. Now, mark, gentle reader! with what profundity of wiſdom, with what critical acumen, the young gentlemen of the Critical Review retort upon Mr. Bowles; and, that we may not miſrepreſent them, we will lay the whole of their review of this ſecond Letter to Mr. Whitbread before you.

"Ecce iterum Criſpinus! Lo again appeareth, dreſſed in white paper, plentifully daubed over from head to foot with printer's ink, the redoubted John Bowles, author of no leſs than 30 pamphlets, which any of our readers who wiſhes for a treat of profound dulneſs, unenlightened by a ſingle ray of intellectual light, may purchaſe at his grocer's for 5 farthings a pound."

And this is called *criticiſm!* This is the mode of guiding the public *judgment*, and of directing the public *taſte!* If the public will ſuffer their judgment to be *ſo* guided, and their taſte to be *ſo* directed, be it ſo: Qui *vult* decipi, decipiatur.—But we ſhall, at leaſt, perform our duty, by holding up ſuch deſpicable ſcribblers to the ſcorn and contempt of all rational men.

Another part of Mr. B.'s obſervations applies to the remarks of the Monthly Reviewers on Catholic emancipation, in which they lay themſelves more open than ſuch wary veterans in critical controverſy are wont to do. Mr. B. ſucceſsfully turns their own weapons againſt them; but for the reſult of this ſkirmiſh we muſt refer our readers to the tract itſelf. The author's comments on the Edinburgh Reviewers, which refer to the ſame ſubject, we ſhall extract.

" Theſe Reviewers, in diſcuſſing this momentous queſtion, candidly avow their purpoſe to ' drop all conſideration of juſtice, and examine the caſe on principles of expediency alone.' Thoſe principles ſeem to be comprized in the following ſtatement: At the preſent alarming criſis, when the evil we apprehend is that tremendous one of being ' conquered by France,' Ireland is ' the point of danger and attack,' and ' the inſecurity of Ireland is mainly owing to the diſcontent of' (what is called) ' the *Catholic* population,' in which diſcontent ' all the late rebellions originated,' and by which they were ' chiefly fomented:' that as ' many of the Catholics' (always Catholics) ' are diſpoſed to rebel againſt England, there ſeems little reaſon to doubt that they would join a French army againſt her,' and that ' the repeal of the remaining diſabilities of the *Catholic* body would *unqueſtionably* regain the affections, and ſecure the loyalty of that great body.' But of this unqueſtionable reſult, there is unqueſtionably much reaſon to doubt, for it is afterwards admitted, that ' the injuries and affronts which the Catholic body have ſuſtained for a century, have, no doubt, generated, in many minds, an irritation that will not be immediately extinguiſhed,' and that ' turbulent ſpirits' would ' probably keep the irritation alive.' From all which it is inferred, that the diſabilities complained of ought to be removed, and the claim of what is termed ' Catholic emancipation' inſtantly complied with. Q. E. D.

" The Edinburgh Reviewers undertake afterwards to examine the objections which have been urged againſt a compliance with the claims of the Romaniſts, in order to enable their readers to judge whether ſuch compliance would be attended with any diſadvantages, capable of counterbalancing the advantages which they had ſtated to be the certain reſult of that meaſure. But, ſtrange as it may appear, though they have ' taken ſome pains to procure' all the publications on this ſubject which have iſſued from the preſs, the only objection to ' the Catholic emancipation,' which is ſeriouſly noticed by them, is, that ' it would import a violation of the King's coronation oath.' But could they be ignorant that other objections, ſtill more weighty even than this, had been urged againſt the meaſure in queſtion? Did none of the pamphlets lying on their table ſtate that the *principal* ground of objection to the claims of the Romaniſts is, that a compliance with them would endanger the eſtabliſhed Church, and the Proteſtant aſcendancy? Could they be uninformed that *this* objection furniſhed the true principle of the coronation oath, by which every Britiſh Monarch promiſes to maintain, to the utmoſt of his power, the religion by law eſtabliſhed; and that this oath is, in fact, but *auxiliary* to that principle, and intended for the ſole purpoſe of preſerving it ſacred and inviolate for ever? But it ſhould not excite ſurpriſe, that the advocates for the claims of the Romaniſts are unwilling to conſider thoſe claims, as they affect the ſafety of the eſtabliſhed Church. They feel that this view of the ſubject diſplays an inſurmountable objection to their demand of ' Catholic emancipation.' Until, however, they will conſent to diſcuſs the queſtion on

this ground, they will fail to prove not merely the *juſtice* (a conſideration which they ſtudiouſly keep out of ſight), but, in the enlarged and rational ſenſe of the term, the *expediency* of the conceſſions which they call upon us to make.

" In meeting, however, ' the *leading* objection,' the Reviewers contend, firſt, that the oath does not bind the King in his legiſlative capacity, but only in the exerciſe of his prerogative—that it was not intended ' to tie his hands from conſenting to ſuch new laws as his Parliament ſhould chooſe to propoſe to him.' But, by the terms of the oath, he engages, *to the utmoſt of his power* (words which the Reviewers omit to notice), to maintain the Proteſtant reformed religion, *eſtabliſhed by law*.—I will here aſk the Reviewers this ſingle queſtion: would he, *to the utmoſt of his power*, maintain that religion, if he ſhould, in his legiſlative capacity, conſent to laws which, in his opinion, would endanger it? Unleſs they can anſwer this queſtion in the affirmative, what becomes of their argument?

" But, in the ſecond place, they ſay, ' this is a promiſſory oath, impoſed by Parliament upon the Sovereign.' ' If the Parliament of Great Britain, therefore, propoſe any law to the King which might appear to contradict the tenor of this promiſſory engagement, it is plain that, by that very propoſition, they releaſe him from the engagement.'—That is to ſay, ſhould the Houſes of Lords and Commons, unmindful of the ſacred engagements which the King has entered into by his coronation oath, paſs a bill altogether ſubverſive of thoſe engagements, his Majeſty is thereby at once ſet free from that fundamental compact with his people, which is the very bond of their allegiance, and the condition on which he holds his crown. Such extreme facility, or rather ſuch levity, in diſpenſing with the obligation of an oath, may poſſibly ſuit the cauſe which it is intended to ſerve; but if ever a Britiſh King ſhould be diſpoſed to catch at ſuch flimſy pretexts to abſolve him from that obligation, with what increaſed reverence and regret would poſterity look back upon that truly conſcientious Monarch who now ſways the Britiſh Sceptre! But the argument here reſorted to by the Reviewers, beſides its moral profligacy, is, in every ſenſe of the word, *vicious*. The coronation oath is *not* impoſed by Parliament upon the Sovereign. Parliament, conſidered as diſtinct from the Sovereign, cannot impoſe upon him either an oath or any other meaſure. Its bills have no force till they receive the Royal ſanction. As, therefore, the oath could not, in the firſt inſtance, be impoſed without the King's ſanction, neither can it be releaſed without his conſent. But it is plain, that in conſenting to any law, contrary to ' the tenor of this promiſſory engagement,' he would himſelf break that engagement, and violate the oath by which he is bound.

" It ſhould not eſcape obſervation, that this ſecond argument of the Reviewers refutes the preceding one, by proving that the coronation oath *has* a reference to the legiſlative conduct of the King. Indeed, this part of the oath was evidently intended principally to operate by reſtraining the King from conſenting to any laws which might

be fraught with danger to the eſtabliſhed religion. This was the very caſe againſt which it was chiefly intended to provide. By the firſt clauſe of the coronation oath, the King is bound to govern according to law. In order, therefore, to give any diſtinct effect to the clauſe for the maintenance of the Church, and eſpecially to render it available to the preſervation of that eſtabliſhment, according to the language of the Act uniting the Kingdoms and Churches of England and Ireland, 'for ever,' it muſt be taken to bind the King to the utmoſt poſſible vigilance and firmneſs, in his legiſlative character; leſt he ſhould ever be induced, either by his Parliament, or his *Miniſters*, to conſent to any law which might weaken the ſecurity of the eſtabliſhment, which he has ſworn to maintain. The Reviewers, in a ſubſequent place, endeavour to confound the diſtinct parts of the coronation oath, by aſſuming that the King's obligation reſpecting the Church will be ſatisfied by his adhering, either to whatever laws 'may be ſucceſſively enacted by the Legiſlature,' or to thoſe which were 'actually in force' in the reign of William and Mary, when the oath was framed, and when the Romaniſts 'ſat in Parliament, &c.'; and by bringing the queſtion to this dilemma, they think they have obtained a ſignal triumph. But that triumph will be of ſhort duration, if the coronation oath be conſidered, according to its obvious and only rational import,—as an engagement by the King, in the whole of his character, legiſlative and executive, to maintain, to the utmoſt of his power, the eſtabliſhed religion; and for that purpoſe, eſpecially in his legiſlative and higheſt character, to conſent to no law, and conſequently to no repeal, which in his opinion would be inconſiſtent with that engagement. And when he takes the oath he muſt be conſidered as ſpecifically engaging to preſerve the laws which are *then* in force, and which cannot be abrogated without diminiſhing the ſecurity of the Church. It is well known that his Majeſty thus conſiders the laws which it is now propoſed to repeal, in favour of the Romaniſts. Strange that any of his ſubjects ſhould ſo perſeveringly importune him to accede to a meaſure which his conſcience forbids! a meaſure too, which, independently of the honourable ſcruples it excites in the breaſt of the Sovereign, is obviouſly incompatible with the ſafety of the Church, unleſs, indeed, it would be attended with no danger to an eccleſiaſtical eſtabliſhment to admit ſeparatiſts of every deſcription, equally with its members, to a participation of office and power. So abſurd a propoſition, not one of the advocates for this meaſure is Quixotic enough to maintain. But until it can be ſucceſsfully maintained, it will be a hopeleſs taſk to endeavour to reconcile the repeal of the laws in queſtion with the obligation of the coronation oath."

We ſhould ſuppoſe that theſe arguments would ſilence the flippant critics of the North, as they belong to a country in which the uſeful virtue of *prudence* is very predominant. Be that as it may, Mr. Bowles goes deeper into the queſtion of *expediency*, in reply to the Monthly Reviewers, than we can find room to go after him.—We ſhall cloſe this article, with calling the attention of our readers to the

union of *diſſenting* critics in favouring the claims of the Romaniſts. It is almoſt ſuperfluous to obſerve, that *Diſſenters*, of every deſcription, differ much more widely from the Romaniſts, than the members of the Eſtabliſhed Church do; but this difference does not prevent them from co-operating in any meaſure which has a tendency to deſtroy the Eſtabliſhment.

A REPLY TO THE CHARGE OF IRRELIGION AGAINST THE LATE PROFESSOR BARRON, OF ST. ANDREWS,

As contained in the Eclectic Review for February 1, 1808.

NO man who has not ſtifled the beſt feelings of his nature can read the ſtatement which follows with indifference. A perſon who can "belie the ſecrets of the grave," and who ſtands at the ſame time before the public as an avowed guardian of the Chriſtian faith, ought to be painted in his true colours, and ſhould be held up as a monſter who wars againſt all that man can hold dear. Let the individual to whom theſe remarks particularly apply think ſeriouſly upon his conduct, and let an explicit and public avowal of his delinquency be the only atonement which can be accepted for the inſult which he has offered to religion, and for the injury which he has done to the memory of a virtuous and upright character.

To bring the ſubject fairly before the public, I beg leave to quote the following paſſages from the Review in queſtion. "Theſe Lectures" (i. e. the Lectures of Mr. Barron) "abound with profound and judicious views of life; they beſpeak in every page the man who has read books, and marked the intercourſe of the world with a philoſophic eye. It might have been happy for his pupils, if he had imbibed or infuſed a ſmall portion of Chriſtianity with his literary principles. What could be more naturally expected from ſuch advice as the following than that ſome of his hearers would be ſecular and mercenary parſons, and others infidels and ſcoffers at religion?" —The advice alluded to is as follows.

"Though the picture I have drawn of the clerical line of life may be deemed, perhaps, gloomy and unpromiſing, I would not with it to infer any diſcouragement from entering the Church. Many of the inconveniencies I have mentioned may be avoided or remedied. The proviſion, though not ample, is ſure and independent; the character, properly ſupported, is always reſpectable; and the great leiſure it affords, if converted to purpoſes of literature, may be rendered ſubſervient both to fame and fortune."—Vol. i, pp. 552, 553; Rev. vol. iv, p. 152.

The reviewer afterwards proceeds—"The view of human knowledge, which terminates the courſe, is a vague but comprehenſive outline. The author carefully excludes Revelation from the ſummary, and refers whatever he admits that we know concerning our Maker and our duty to natural religion and morality. He ſpeaks of the ſcriptural ſtatements reſpecting the Creator and the Saviour of the World, as 'thoſe ſentiments which we have always been taught to

conſider as their own,' p. 296. 'Of the world of ſpirits,' he aſſures us, 'we know nothing, except what we learn from the experience of the operations of our own minds, and from the general analogy which we are apt to infer ſubſiſts among ſpirits of all orders,' p. 568. The excellence of the author's moral creed will be appreciated from the following definition, in connexion with his frequent intimations of eſteem for the ſubject of it: '*Honour* includes an unalterable regard to truth in words, humanity and generoſity in actions, candour and *forgiveneſs* in thoughts, and reſentment of inſult or affront.' We ſhall not notice any more of the ſymptoms of averſion from ſerious and ſincere religion which Mr. Barron occaſionally betrays; we could not invoke upon him more certainly the contempt of every intelligent reader, than by quoting his remark on James Hervey, whoſe ſtyle he juſtly cenſures: *it would be uncharitable to ſuſpect his piety!!*" —Rev. p. 153, 154.

Taking the circumſtances as here exhibited, I challenge the writer of that article to make good his charges; and I am prepared to defend the ſoundneſs of Mr. Barron's moral and religious principles upon the very grounds which have been urged as proofs of his guilt. It is unneceſſary for me, at preſent, to have recourſe to ſuch a proceeding. The man who could commit the crimes which I am now to unfold, would pay but little attention to the voice of reaſon; but he muſt be compelled to yield to the immutable deciſions of truth and juſtice.

The reviewer, as we have ſeen, affirms that "the author carefully excludes Revelation" from his view of human knowledge, &c. It is falſe. In that ſummary Mr. B. divides hiſtory into "ſacred, civil, and natural." "Sacred hiſtory," it is there ſaid, "comprehends the narrative parts of revelation, and the hiſtory of the Church, commonly called Eccleſiaſtical Hiſtory. It contains the hiſtory of the Jews, both political and eccleſiaſtical; the hiſtory of the propagation and progreſs of Chriſtianity, as far as they were carried on by Jeſus Chriſt and his immediate ſucceſſors the apoſtles; and the hiſtory of the Chriſtian Churches from the æra of the apoſtles to the preſent time." —Vol. ii, p. 553.

The critic next maintains that Mr. B. "ſpeaks of the ſcriptural ſtatements reſpecting the Creator and the Saviour of the World, as 'thoſe ſentiments which we have always *been taught* to conſider as their own.'" That the reader may judge of this perſon's talents for the more artful ſpecies of miſrepreſentation, I ſubjoin part of the paragraph from which this mutilated extract is taken. "When Milton introduces God Almighty and Jeſus Chriſt, he generally proceeds with all the decency and reſerve that are obviouſly dictated by the exceedingly delicate nature of the ground on which he treads. He ſeldom preſumes to ſpeak of them in terms, or to make them utter ſentiments which are not ſuggeſted directly by the ſtyle or the doctrines of ſcripture; and while he aſſumes no greater liberty, he cannot be ſuppoſed to incur much cenſure, though his compoſition is not of the moſt grave and religious kind. The greateſt beings in the uni-

verſe are exhibited with abundance of dignity and propriety, becauſe they appear to maintain and deliver thoſe ſentiments which we have always been taught to conſider as their own. But in the third book Milton attempts a bolder tone: he ventures to repreſent the Almighty as eſpouſing the tenets of a particular denomination of Chriſtians; as handling all the ſubtleties and dogmas of the moſt abſtract and ſcholaſtic theology, &c." Vol. ii, p. 297.—I would willingly have preſented the whole paſſage, as affording a moſt incontrovertible proof of the author's ardent and reſpectful attachment to the glory and majeſty of God. Let the perſon who has been bold enough to put another conſtruction upon it peruſe it carefully, and repent of the unworthineſs of his conduct.

The next objectionable ſentence is, "Of the world of ſpirits we know nothing, except what we learn from the experience of the operations of our own minds, and from the general analogy which we are apt to infer ſubſiſts among ſpirits of all orders," p. 568. This imperfect ſtatement of Mr. B.'s opinion is taken from the "view of human knowledge." It forms the commencement of a ſhort diſcuſſion which is meant to delineate the limits of the ſcience of natural religion, and part of that of metaphyſics: from ſuch an inveſtigation the doctrines of revealed religion were neceſſarily excluded. But even if this were not the caſe, the facts ſtated by Mr. B. are not to be overthrown, and are perfectly conſiſtent with all that we know either from nature or revelation. Vide Lectures, pp. 568, 569.

Mr. B.'s definition of *honour* is next held up as a proof of the laxity of his moral principles. That definition was introduced as an illuſtration of one of the rules of logic, as is teſtified by the following extract. "Enunciation, commonly called diviſion by logicians, is a recapitulation of the ſubordinate ideas of which a complex idea conſiſts, and forms a very ſatisfactory method of explaining or aſcertaining that complex idea. For example, the term gratitude includes the following ſubordinate ideas: a conſciouſneſs of favour received, a diſpoſition to acknowledge it on every proper occaſion, and a reſolution to ſeize the firſt opportunity of returning a ſimilar favour to the benefactor. Honour, in like manner, includes an unalterable regard to truth in words, humanity and generoſity in actions, candour and forgiveneſs in thoughts, and reſentment of inſult or affront." —Vol. ii, p. 400.

On theſe definitions I with confidence reſt the excellence of Mr. B.'s moral creed, though they clearly were not intended by him for that purpoſe. I have already proved that the reviewer has forfeited all claims to *honour*, as that quality is expreſſed in the firſt part of the definition; and I heſitate not to maintain, that no true Chriſtian will venture to withhold his aſſent from the doctrines which are therein ſpecified.

In next proceeding to vindicate Mr. B. for the ſentiment which he expreſſes concerning Hervey, I am not afraid of drawing down upon myſelf the "contempt" of one ſingle upright or "intelligent" man. The ſentiment originated entirely from conſidering Mr. H.'s ſtyle;

and I tell this critic boldly, that, had we no other teſt of the piety of that divine but what his ſtyle affords, he could have no great claim to ſtand high as a pure and enlightened ſupporter of the Chriſtian faith.

Though I have already ſaid more than ſufficient to repel the calumnies which this Review contains, and to overwhelm the author of it with ſhame and diſgrace, yet I had almoſt omitted to take notice of that paſſage which, in his eſtimation, was calculated to corrupt the minds of Mr. B.'s hearers, and to render ſome of them "ſecular and mercenary parſons, and others infidels and ſcoffers at religion." It is not my buſineſs to defend Mr. B.'s pupils from ſuch aſperſions: but I deſire this man to peruſe attentively the doctrines which are contained in the firſt part of the lecture whence this "advice" is ſelected. There he will find ſomething that will lead him to more correct views of the author's principles; principles which he muſt be aſhamed to avow, but which he was afraid openly to attack.

VERAX.

DR. AIKIN'S ATHENÆUM.

THE following extract from a periodical publication to which the well-known name of Dr. Aikin is prefixed will receive the beſt comments from the *hearts* of every loyal ſubject in the Britiſh dominions. The common place declamations againſt *war* have been uſed, but too often, for the purpoſe of exciting diſaffection—they have, too often, ſucceeded in the attainment of their object; but the trick has, at length, become ſo ſtale, as to loſe its effect; and it was little to be expected that one who *paſſes*, at leaſt, for a man of ſcience ſhould have recourſe to it. That *war*, in the abſtract, is an evil, no man in his ſenſes ever pretended to deny. But the preſent ſtate of the Continental powers affords but too convincing a proof that *peace* (though, in the abſtract, a *bleſſing*) *may be* a much greater evil. Every particular war ought to be either attacked or defended on its own demerits or merits. If proved to be unjuſt, let the ſentence of condemnation be paſſed upon it; but if juſt and neceſſary, *truth* as well as *duty* commands us to defend and to ſupport it. The application of the reflections (which have called forth theſe remarks) to the Sovereign of this country, we muſt ſtigmatize as moſt falſe, calumnious, and infamous. If Doctor Aikin meant not ſo to apply them, he ſhould have marked the exception, and too diſtinctly to admit of miſtake; if he *did* mean (as his language certainly imports) to extend their application to our own gracious Monarch, no terms of cenſure, which this or any other language can furniſh, would be too harſh to apply to *his* conduct. Never lived there, a monarch nor a man, no not one of the canting tribe of philoſophiſtical philanthropiſts, who ſubmitted his actions to the teſt of his conſcience more rigidly than George the Third; never did he engage in a war which he did not moſt conſcientiouſly feel and believe to be juſt. *He*, therefore, has no guilt to atone for, no penitence to encourage, on that ground.

But the man who dares thus boldly, and thus *falſely* (for it is the *falſehood* and not the *boldneſs* which we cenſure), arraign his Sovereign at the bar of the public, ought to feel the guilt and to ſuffer the puniſhment of a *falſe witneſs*.

" Indeed, there is ſcarcely an inſtance of a ſovereign's conſcience " reſtraining him from the moſt miſchievous of all royal gratifica- " tions----that of war. The rights of his crown, the honour of his " country, the obligations of treaties, and the plea of ſelf-defence " (which can never be wanting while there exiſts a more powerful " neighbour), furniſh never-failing arguments to quiet his mind under " any miſgiving. He perpetually talks of peace, indeed, in his public " declarations, and pathetically laments the waſte of human blood, " and the neceſſity of laying additional burdens upon his people; but, " in the mean time, he purſues his plans in perfect apathy, undiſ- " turbed by any remonſtrances from his courtly clergy, who, though " the miniſters of a Goſpel of Peace, have very rarely been known " to have brought home to a Royal Penitent the guilt of engaging in " wars of dubious juſtice, or neceſſity."—*Athenæum, December* 1807, page 560.

POLITICS.

IN compliance with the wiſh of many of our correſpondents, we have reſolved to depart from the eſtabliſhed rule of our immediate predeceſſor, and to recur to the plan originally adopted on the eſtabliſhment of this work, by delivering our free unbiaſſed ſentiments on the political occurrences of the times, every month, or, at leaſt, much oftener than every four months. Indeed, the conduct now ſyſtematically purſued by the oppoſition, renders it a matter of indiſpenſable duty to every public writer, who has the good of his country at heart, to expoſe that conduct in its proper colours, and to hold it up to the indignation of his fellow ſubjects, without delay, as without reſerve. The annals of Parliament, though ſufficiently diſgraced by the intrigues of party, and the intemperance of bigotted partizans, exhibit no inſtance of a conduct ſo baſe in its motives, and ſo miſchievous in its conſequences, as that of the oppoſition during the preſent ſeſſion. Theſe factious babblers have ſcarcely condeſcended to colour it over with the varniſh of patriotiſm; they have almoſt avowed their object (which, indeed, no art, however conſummate, could effectually conceal), and have not been aſhamed to acknowledge their reſolution to throw every poſſible impediment in the way of his Majeſty's miniſters, in the hope, no doubt, of ren-

dering it phyſically impoſſible for them to tranſact the buſineſs of the nation, and of ſo reducing them to the ſame ſtate of nullity, which they themſelves, from their eagerneſs to provide for their own perſonal intereſts, from the impracticability of amalgamating, in the miniſterial crucible, heterogeneous particles, ſo as to produce one conſiſtent and effective whole, and from the total abſence (with ſome few exceptions) of every quality eſſential to the formation of ſtateſmen, exhibited during their ſhort but diſgraceful reign.

Their rage for *papers* continues to prevail, with as much violence as on its firſt appearance; and really, if the dog-days were approaching, we ſhould tremble for its conſequences, and ſhould certainly recommend to the ſerious attention of the legiſlature the erection of a *political bedlam*, for the reception of diſcarded placemen, and diſappointed ſtateſmen, infected with this cruel diſeaſe. But as, in the moral world, *good* is often produced out of *evil*, ſo has it *ſometimes* been found in the political world. The papers which have been furniſhed (to the great joy of the *printer* and *ſtationer*—we mean no reflection on *Lord Temple*, nor have the ſmalleſt wiſh to excite unpleaſant recollections in his noble mind), in conſequence of the *mille et une nuits* which theſe *nocturnal patriots* have devoted to their conſideration, have ſupplied very different information from that which the public was taught to expect from them. So much, indeed, has this been the caſe, that there is nothing unnatural in the ſuppoſition, that many of them were only moved for in the hope and expectation that they would be refuſed, when the party would have another pretext for declaiming againſt miniſters, and would, moreover, have been able to render the contents of the unproduced papers conveniently ſubſervient to their own arguments. One paper, in particular, has aſtoniſhed us beyond meaſure, for it has ſupplied us with a very unexpected opportunity of ſpeaking, in terms of ſincere and unqualified praiſe, of *Lord Grey!*—Yes, our opinion of his Lordſhip's note to *Mr. Riſt*, the late *charge d'affaires* of the Daniſh government, perfectly coincides with that of *Mr. Canning's*, though we ſhould deſpair of expreſſing it with equal eloquence and ſtrength. That note deſerves to be recorded in the archives of the nation, as containing a moſt juſt and comprehenſive view of one of the greateſt political queſtions which can be diſcuſſed between independent ſtates. Nor are we diſpoſed to detract from the value of our praiſes by expreſſing a wiſh that the ſpeeches of his Lordſhip's preſent aſſociates may be equally preſerved, in order to exhibit a perfect contraſt to the note itſelf. A more complete juſtification, however (did it ſtand in need

of ſuch), than the note affords, for the conduct of the preſent miniſters, in their ſeizure of the Daniſh fleet, it is not in the power of human ingenuity, nor of human wiſdom, to afford. His Lordſhip lays down the very principle on which thoſe miniſters have acted, draws from it the very concluſions which they have drawn from it, and applies it in the very way in which they have applied it. Unleſs, therefore, he had departed from his own principles, unleſs he had publicly belied his own ſentiments, and unleſs he had violated all conſiſtency, both of profeſſion and of practice, he muſt have purſued the very ſame line of conduct which the preſent cabinet have purſued. But this, ſtrange to ſay, is not a mere matter of inference, for, notwithſtanding the virulent attacks on the government for their treatment of Denmark, the miniſters are in poſſeſſion of certain proofs that their predeceſſors had reſolved to have recourſe to the ſame rigorous and deciſive proceeding. Let the public, then, judge of the *principle* and *integrity* of ſuch an oppoſition!

Can there, at this moment, exiſt a doubt as to the intentions of the Daniſh government, previous to the expedition to Copenhagen?—We before mentioned the circumſtance of a rupture being long ſince expected at the Iſle of France between Denmark and Great Britain, as a ſtrong preſumptive proof that the alliance between the Crown Prince and Buonaparte, if not actually concluded, was far advanced in its progreſs. It may now not be amiſs to recall to the minds of thoſe ſteady declaimers, who think ſo highly of the patriotic virtues of this young man, and of his inclination and ability to reſiſt every attempt to diſturb his neutrality, or to invade his independence, his paſſive conduct during the laſt war, when the French violated the Daniſh territory, and when the magnanimous Crown Prince himſelf, in a manner more daſtardly, violated the unprotected territory of Hamburgh!—But let the Prince be judged by his preſent conduct. Has he not entered into all the views of Buonaparte, and become one of his moſt ſupple tools? And is there a man, endued with common ſenſe, who can for a moment believe that our ſeizure of the Daniſh fleet has occaſioned all this, and has induced him, in order to avoid pretended danger from Great Britain, to incur real danger, by throwing himſelf into the arms of France, and opening the heart of his dominions to a French army? If any thing could add to the infamy of his conduct, and to the cowardice of his mind, it would be his wanton, unjuſt, unprovoked, and ſelf-deſtructive attack upon Sweden. Not only the leſſons of hiſtory, but the inſtruction which

the almoſt daily events of the paſſing times ſo abundantly ſupplies, are totally loſt on this ſenſeleſs being. Did not Pruſſia connive at the humiliation of Auſtria, in order to pleaſe the ruthleſs tyrant of the civilized world? Nay, did ſhe not, for years, favour his views, and promote his ſucceſs?—and what has been the conſequence of her degrading conduct?—*the eraſure of her name from the liſt of independent ſtates.* And can Denmark expect, by aſſiſting the Corſican uſurper, to deſtroy the neighbouring monarchy of Sweden, either to enſure her own ſafety, or to deprecate his wrath? Is the Crown Prince ſo credulous a dupe as to entertain a ſuppoſition ſo monſtrous?—No; he may be aſſured, that as ſoon as the end for which he is employed ſhall be accompliſhed, an eaſy pretext for quarrel will be found, the troops of France will retain poſſeſſion of Zealand, and his Royal Highneſs will be left the barren monarch of ſome paltry iſle, without conſequence and without credit; unleſs, indeed, it may better ſuit the views of his imperial maſter to decorate him, for a while, with that diadem, of which he is now aiding him to rob its lawful poſſeſſor.

So completely is every thing Daniſh at the diſpoſal of France, that it is now a matter of regret to us that our army did not keep poſſeſſion of Zealand. We ſhould have been abundantly juſtified in doing ſo; though, from the clamour which has been raiſed at home at the expedition to Copenhagen, miniſters perhaps have acted prudently, in proceeding no further than they did. If they had not poſſeſſed themſelves of the Daniſh navy, the united fleets of the allied powers in the north would, at this moment, have been employed, either in triumphantly ſcouring the Baltic, or in carrying a French army to the ſhores of Ireland. And yet LORD SIDMOUTH can ſtill talk of the *unoffending Danes!*—We are ſick, and ſo are the nation, of this whining cant, which converts the ſenate into a political tabernacle, where the ſtarched puritans preach a kind of ſuicidal morality, which they labour (*in vain*, thank Heaven!) to inſtil into the minds of the people, to the annihilation of the Britiſh ſpirit, and to the eradication of common ſenſe. Denmark is leagued with France for our deſtruction, which there is no reaſon to doubt ſhe will effect, if her ability be at all commenſurate with her inclination. Againſt us, Denmark has, at leaſt, ſome *ſpecious* grounds of reſentment; and, as ſhe is endeavouring to dethrone the King of Sweden, who has not given her the ſmalleſt offence, nor ſupplied her with the leaſt ſubject of complaint, it will require rather a larger portion of credulity, weakneſs, or obſtinacy (whichever it may be called), than even LORD

SIDMOUTH will be willing to plead guilty to, to believe that her deſigns againſt our own Sovereign are leſs hoſtile. Yet under theſe circumſtances, a Britiſh ſenator does not ſcruple to propoſe, that the ſhips and ſtores taken from Denmark ſhall be valued, with a view to the payment of the ſum at which they may be eſtimated to the Daniſh government! And the queſtion is made a matter of grave diſcuſſion in the ſenate! Where,—where, will ſuch miſerable infatuation end? If theſe perſons could ſucceed in infuſing their own ſentiments into the minds of his Majeſty's miniſters, the ſpirit of the nation would be loſt with its ſenſe, and we ſhould ſpeedily meet with our deſerts, by becoming the abject ſlaves of France!

Ruſſia has drained the bitter cup of degradation to the very dregs. When Alexander ſigned the peace of Tilſit, admitted the French General, Savary, to his councils, and received the aſſaſſin, Caulaincourt, at his court, it was not eaſy to imagine that he could ſink lower in the eſtimation of the world. But his conduct to *Sweden*, and the *declaration* by which he has attempted to juſtify it, have placed him in a point of view, in which the greateſt enemies of his throne and character could ſcarcely have expected to ſee him placed. They are, happily, without a parallel in the hiſtory of nations. Alexander, who lately ſtood ſo high on the ground of honour, the champion of inſulted Europe, the aſſertor of her rights, the avenger of her wrongs, the ſcourge of her enemies, and the vindicator of her independence, now ſtands the acknowledged *ſelf-recorded* tool of Europe's tyrant and oppreſſor, the promoter of his views, the inſtrument of his ambition, and the pander of his power! Will poſterity believe, that an Emperor of all the Ruſſias ſtooped to aſſign, as the ſole reaſons for attacking a neighbouring power, his engagements with his new *ally*? and what an ally! not even pretending to have any ground of complaint againſt him, and only expreſſing a reſolution to make him change his ſyſtem of policy—that ſyſtem which he had adopted in concert with the Emperor himſelf!!! If Alexander will take the trouble of caſting his eyes over the hiſtory of his own country, it will ſerve him as a faithful mirror, in which he may behold his own fate. With *Conſtantine* for the commander of his armies, with *Savary* for his political director, and with *Caulaincourt* for his oracle in regard to his alliance with France, he cannot expect to remain long in his preſent ſituation. On himſelf *alone* it depends, whether he ſhall *retrieve* his loſt character, or accelerate his fall!—But what can be expected from a Prince who cannot ſee that Buonaparte is

hurrying him into a war with the Swedes for the ſole purpoſe of diverting his attention from thoſe ambitious projects which he is on the point of carrying into execution? The ſubtle tyrant of France knows full well that the beſt means of ſubduing the powers of the Continent, and for rendering them incapable of interfering with his gigantic plans of aggrandizement, is to make them jealous of each other, and to induce them to engage in hoſtilities which may weaken the forces of them all. It is immaterial to him which party conquers. The longer the ſtruggle, the better it will anſwer his diabolical purpoſe; for it will enable him the ſooner to conquer the conqueror.

That Buonaparte projects the conqueſt of Turkey is no longer doubtful; his intention was, ſeveral years ago, proclaimed by a writer in this work, who foreſaw every thing which has ſince happened. And there ſeems little reaſon to expect that he will be defeated in his attempt to carry it into execution. Having taken Conſtantinople, and expelled the Turks from Europe, he will only ſuffer them to retain any footing in Aſia on the expreſs condition that they will aſſiſt him, to the utmoſt of their power, in the accompliſhment of his ulterior plans for the deſtruction of the Britiſh empire in the Eaſt. This will not be the work of a day or a year, and the difficulties which he will have to encounter will be much greater than he is willing, at preſent, to believe. But they are not *inſurmountable*, and means have been already adopted for removing them, and for affording every facility to this romantic expedition. When this circumſtance is known, and it is farther conſidered that the ſacrifice of lives is a matter of no conſequence to the unprincipled and ſanguinary tyrant, it will be found wiſe not to treat the effort with contempt, and neceſſary to adopt all poſſible precautions for preventing its ſucceſs. The firſt meaſure of precaution which ought to be taken, is to deprive the Eaſt India Company of all controul over, or concern with, the political government of our Oriental territories: as merchants, they may ſafely be allowed to manage the commercial concerns of the country; but they are utterly unfit to be entruſted with the ſmalleſt portion of political power.

Ere this, in all probability, the fate of Portugal and of Spain is decided; and Buonaparte is maſter of the whole continent of Europe, Sweden, as yet, only excepted. How long even this exception may remain it is impoſſible to ſay: the aſſiſtance of Britain may do much to avert the ruin of Sweden; but whether it will be effectual for the purpoſe, or whether the virtuous and gallant monarch of that country, the only Sovereign of the Continent who is worthy of the

crown which he wears! will, under exiſting circumſtances, think it prudent to riſk the conteſt, it would be preſumptuous to decide.

In the Houſe of Commons, the ſpirit of faction has been moſt active and buſy. The oppoſition, availing themſelves of the eſtabliſhed forms of the Houſe, have brought into diſcuſſion the ſame queſtions again and again.—If this practice be continued, it will be neceſſary to require an additional qualification in a member of parliament—namely, *a ſtrong conſtitution;* for it certainly demands more ſtrength than moſt men poſſeſs to ſit up night after night. Any party who, already knowing the ſenſe of the Houſe upon a given queſtion, and being conſequently certain of their deciſion, can bring it forwards repeatedly, for no other purpoſe than that of haraſſing miniſters, deſerve the execration of every honeſt man. They degrade the Houſe by reducing it to the ſtate of a common debating-club; they betray the truſt which their conſtituents repoſe in them; and violate the firſt duty of a member of parliament. What gratification muſt ſuch diſgraceful ſcenes afford to Buonaparte! How well do ſuch men fight his battles for him! How would our anceſtors, whether Whigs or Tories, have reprobated ſuch conduct!

Our limits forbid us to enter into any lengthened detail of the proceedings in the Lower Houſe. We muſt, of neceſſity, confine our attention to one or two points. The MARQUIS WELLESLEY has, at length, been honourably abſolved of all the guilt, which the credulity of ignorant or the malevolence of intereſted adverſaries moſt falſely imputed to him. The charges preferred againſt him, to the violation of the firſt principles of juſtice, were moſt ſhamefully protracted from year to year: but they are now decided; and the object of the delay, which manifeſtly was to keep his Lordſhip out of the Cabinet, has been moſt happily defeated, and it is ardently to be hoped that the country will no longer be deprived of the important ſervices of one of the firſt ſtateſmen at preſent in Europe. We concur moſt heartily with the opinion of an independent member of the Houſe, advanced upon this occaſion, that the Houſe of Commons never act in a judicial capacity without diſgracing themſelves; but we beg to be underſtood, as limiting *our* obſervation (though Mr. Bankes did not ſo limit *his*) to *former* Houſes of Commons, thoſe *capita mortua* of which it is lawful to ſpeak truth, and not to extend it to the preſent Houſe, which is a kind of ſenſitive plant, ſhrinking from the rude touch of the political CENSOR, and poſſeſſing, no doubt, all thoſe characteriſtics of *omnipotence* which a

certain Whig lawyer, with more boldneſs than piety, has ventured to aſcribe to the Parliament of Great Britain.

The ſpurious philanthropy diſplayed by the faction, in oppoſing the bill for preventing the exportation of *bark* to France, reminds us of General Fitzpatrick's philanthropic motion for the interference of this country to procure the liberation of that arch-traitor, La Fayette, then a priſoner in the Caſtle of Olmutz. *That* motion encountered the keen ſarcaſms of Mr. Windham, who, in an admirable ſtrain of humour, expoſed its folly, weakneſs, and abſurdity. But, *tempora mutantur*, the Windham of 1796 was a very different man from the Windham of 1808!

"I love the bold, uncompromiſing mind
Whoſe principles are fix'd, whoſe views defin'd;
Who hears the groans through Olmutz' roofs that ring,
Of him who chain'd and who betray'd his King—
Hears unappall'd—though freedom's zealots preach—
Unmov'd, unſoften'd by Fitzpatrick's ſpeech."

While Buonaparte prohibits, *under pain of death*, the exportation to this country of that which ſupplies *the ſtaff of life;* while, in his treatment of Britiſh priſoners, he violates all the rules of war, and all the laws of humanity, our miniſters, forſooth! are to be cenſured for making him feel the evils of his own brutal and ferocious conduct!—It is to this whining philanthropy, this fickly ſenſibility, that we are indebted for all the pathetic lamentations on the ſufferings of *Danes* and *Frenchmen*, while *Engliſh* ſubjects may ſuffer, and *Engliſh* heroes fall, without commiſeration, and almoſt without regret. They iſſue from thoſe, whoſe

—— feelings ſtrong,
Falſe by degrees, and exquiſitely wrong;
For the cruſh'd beetle *firſt*—the widow'd dove,
And all the warbled ſorrowers of the grove.
Next for poor ſuff'ring guilt—and, *laſt* of all,
For parents, friends, a king, and country's fall.

Petitions for peace are among the means employed, by ſome of the emiſſaries of faction, for exciting a clamour againſt the war, and diſcontent againſt the Government. The groſs *folly* of ſuch proceedings, which have a direct tendency to defeat their own object, for reaſons too obvious to need explanation, is ſuch as to render all comments upon them needleſs. But, on the late preſentation of one of them to the Houſe, from the manufacturers of Mancheſter, Mr.

Whitbread, who is always alive to the complaints of the populace, eſpecially when directed againſt his Majeſty's miniſters, and always anxious to promote their relief, except by lowering the price of *porter*, choſe to expreſs his belief, that no "incitements had been uſed to the production of theſe petitions, that they were completely unſolicited, and were forced from the petitioners by their neceſſities." Mr. Whitbread's credulity on ſome points is only to be equalled by his incredulity on others. But, in order to ſhake his belief, we will inform him that the cotton manufacturers in Lancaſhire have lately reduced the price of wages, and have endeavoured to perſuade their weavers, who have applied to parliament for a bill to regulate the price of wages, that this reduction is owing entirely to the war. The journeymen, however, fully aware of the ſnare which has been thus artfully laid for them, have publiſhed the following hand-bill.

"FRIENDS AND FELLOW WEAVERS,

"THE hand of Oppreſſion has again ſnatched from you a conſiderable portion of the miſerable Wages former Reductions had left you. This laſt abatement exceeds all the former in wanton injuſtice: No cauſe is aſſigned for it, and it appears to have no other object than to render you deſperate by ſtarvation. The perſons concerned herein have the cruelty to tantalize your ſufferings, by offering you with one hand a *Petition for Peace*, whilſt with the other they tear the laſt morſel from your lips. Perhaps they hope to ſhake that loyalty and love of your country, for which you have been remarkable, under every privation: beware of the allurements held out to you, and remain firm and unſhaken in your fidelity. A wiſe and juſt Legiſlature will ere long relieve your grievances, and already thoſe Manufacturers who feel for your ſufferings are actively engaged, in conjunction with your Committee, in promoting the meaſure of a Regulation of Wages.

"Every day is adding to the number of thoſe who will ſupport you in an Application to Parliament. Your Committee therefore again call upon you *to avoid the ſnares laid for you, under the ſpecious maſk of petitioning for Peace.* A diſloyal or riotous ſpirit would blaſt every proſpect of relief from Government.

"Continue that peaceable, loyal, and good conduct which you have ever ſhewn, and be aſſured that every exertion ſhall be made by your Committee to promote your welfare, and they have no doubt of ultimate ſucceſs.

"*Signed by Order of the Committee,*

Bolton-Le-Moors, 29*th January*, 1808.

JAMES ATHERTON, Preſident.
JAMES NISBET, Secretary."

Hence it is evident that incitements have been uſed to the production of petitions for peace. But, putting this out of the queſtion, is it to be ſuppoſed that we can ſupport a war againſt the whole world, and under ſuch peculiar circumſtances as thoſe which mark the preſent war, without experiencing inconveniencies; without being ſubjected to privations; without injury to our manufactures, or interruption to our commerce?—No. But ſubmiſſion to theſe, which is

not an act of choice, but a matter of neceſſity, is to be preferred to ſuch terms as Buonaparte has told us he will impoſe upon us, and which would convert our temporary preſſures into permanent evils; which would lead to the ruin of our manufactures, and the deſtruction of our commerce. If, indeed, we put theſe in competition with the paramount intereſts of the ſtate, we ſhall prove ourſelves to be that paltry *nation of ſhopkeepers* which the inſolent Corſican has tauntingly called us. If our miniſters were to liſten to the intereſted ſuggeſtions of the *Whitbreads*, the *Barings*, the *Sharpes*, and the *Smiths*, we might bid adieu to our national greatneſs, and the ſun of England's glory would be ſet for ever. The criſis is awful—the eyes of the whole civilized world are upon us; and on our preſent conduct it will depend, whether future times ſhall rank us among the *greateſt* or the *leaſt* of nations.

March 20, 1808.

MISCELLANIES.

PUBLIC TAXES.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

"It is a duty incumbent on miniſters to take ſpecial care that the ſubordinate officers of the revenue do not abuſe the truſt repoſed in them."

ANTIJACOBIN REVIEW, *Appendix to Vol.* XXVIII.

Sir,

AGREEING moſt decidedly in opinion with yourſelf as to the duty of miniſters, and knowing that ſome ſubordinate officers of the revenue *do* abuſe the truſt repoſed in them, I take the liberty of ſtating to miniſters, through the medium of your Review, a few exiſting abuſes, "all which I know, and part of which I've felt;" *hoping*, but not quite ſo confident as yourſelf, as to be "*perſuaded*, that it is only neceſſary to preſent the facts to have a remedy *immediately* applied."

By 46 G. III, cap. 65, ſect. 130, it is enacted, "That the ſurveyor or inſpector ſhall, in caſe of objecting to a return, deliver a notice of ſuch objection to the party to be charged, or leave the ſame at his uſual place of abode, under cover, ſealed up."

In the month of May 1807, a gentleman gave in to the aſſeſſor a return of his income, and in the month of February 1808 an objection was made to it, and notice of ſuch objection was accordingly ſent to him; but it was neither delivered by the ſurveyor nor inſpector, neither was it under cover, neither was it ſealed up; nay, not only was it not delivered to the gentleman himſelf, but he was not even enquired for by the perſon who left it; and that perſon, too, was totally unconnected with the buſineſs of the property tax, and conſequently not enjoined by the obligation of an oath againſt diſcloſure. Is not ſuch conduct indelicate? Is it not vexatious? Is it not

irregular? Is it not a palpable violation of the law? And yet where is your redreſs?

It might be deemed a grievance that nine months ſhould be ſuffered to elapſe before any objection was made, eſpecially if, in the courſe of that time, any quarrel had ariſen between the parties, as was the caſe in this inſtance; and it might alſo, perhaps, be thought an inconvenience to attend at a diſtance, for the purpoſe of appealing, on the day fixed by the commiſſioners, and then to be told that you muſt attend again, as *no* buſineſs could be done that day: but theſe I paſs over as objects of minor conſideration; neither do I complain much of the arbitrary mode of making the aſſeſſments, becauſe no aſſeſſment can be confirmed till your appeal againſt it has been heard. But, Sir, I would aſk, when an arbitrary and unjuſtifiable ſurcharge has been made upon your property, may you not enquire, nay, may you not demand, of the commiſſioners *who* were the perſons that made it? According to the act, "every inſpector or ſurveyor wilfully making any falſe and vexatious ſurcharge is liable to a penalty of 50*l*, to be recovered by action of debt, bill, plaint, &c." But how ſhall you know againſt *whom* your action is to be brought, if the commiſſioners refuſe to inform you? And yet this information they *have* refuſed.

By ſect. 133, cap. 65, it is enacted, "that the commiſſioners may require perſons to verify their ſtatements upon oath;" but, after the oath has been tendered by the commiſſioners, and taken by ſuch perſons, have the commiſſioners power to alter the ſtatement thus verified? And yet this *has* been done, and that, too, in the caſe of *clergymen*, of characters unimpeached and unimpeachable.

With regard to the mode of making a return, I would aſk, whether your profits may not be calculated from Chriſtmas to Chriſtmas, inſtead of from April to April, if the former be the uſual time of ſettling your accounts? In ſome inſtances this has not been admitted by the commiſſioners.—Partiality and prejudice on the part of commiſſioners, as well as of inſpectors and ſurveyors, are evils which exiſt, and call aloud for redreſs; and yet in this point redreſs, I fear, is "a conſummation more devoutly to be wiſhed for" than to be expected.

Such, Sir, are a few of the many inſtances which might be adduced in which "the ſubordinate officers of the revenue abuſe the truſt repoſed in them." I humbly ſubmit them to the conſideration of miniſters, and leave it to their better judgment to adopt ſuch meaſures for their prevention and puniſhment as to them ſhall ſeem moſt efficacious. I write not to indulge private pique, neither do I wiſh to excite any clamour againſt the property tax. However great may be the burthen which the legiſlature ſhall think fit to lay upon me, I will patiently, nay cheerfully, ſubmit to it, from a conviction, or at leaſt a belief, that it will impoſe no heavier than what is abſolutely neceſſary in order to avert the deſtruction with which we are now threatened; but for this very reaſon it is that the ſubordinate officers of the revenue ſhould not be permitted wantonly "to aggravate a tax which is of itſelf ſufficiently burthenſome."

In the laſt Number of your Review we are told that "ſome important reform may be expected in the aſſeſſment or collection of this

heavy tax," and, indeed, the wiſdom and integrity of the preſent Chancellor of the Exchequer warrant the expectation. A *thorough* reform muſt be a *work of time;* but ſtill there are various abuſes which admit of *immediate* remedy; and I truſt that Mr. Perceval will ſpeedily convince the public that ſuch as thoſe which I have above ſtated will not only not be encouraged, but not even be tolerated by Government.

Having carefully abſtained, in the preceding ſtatement, from mentioning the name of any individual, I do not deem it neceſſary, in the preſent inſtance, to ſubjoin my own. What I have ſtated are facts, and, if required, I am prepared to prove them.

I remain, Sir, your conſtant reader,

Brentford, March 10, 1808. A. B.

Upon theſe temperate reflections we ſhall only allow ourſelves to obſerve, that we are firmly convinced that, if the facts ſtated by A. B. were fairly laid before Mr. Perceval, he would cauſe an inquiry to be immediately inſtituted into the whole tranſaction; and, if the reſult of that inquiry ſhould be the eſtabliſhment of ſuch groſs miſconduct in the commiſſioners as is here imputed to them, that he would immediately direct that their names ſhould be ſtruck off the liſt. We are perſuaded he would do this, becauſe it would be his duty to do it, and on no occaſion has he been known to ſhrink from the diſcharge of his duty. We have no heſitation to ſay, that any commiſſioners who fix a day of appeal, on which appellants attend them, and afterwards, on any pretext (if a ſufficient number attend to conſtitute a board), refuſe to tranſact buſineſs, behave moſt ſcandalouſly; and we queſtion much whether an action would not lie againſt them for any expences incurred by a ſecond attendance. We repeat, that all abuſes, and all vexatious proceedings, in the collection of the revenue, whether by commiſſioners, aſſeſſors, or collectors, ſhould be moſt ſeverely puniſhed, and moſt ſpeedily repreſſed.

VERSES WRITTEN UPON BOLTON ABBEY IN YORKSHIRE.

THE Priory of Bolton in Craven, ſituated by the ſide of the river Wharf, was formerly inhabited by canons of the order of St. Auguſtin. Its preſent remains conſiſt principally of the Abbey, which for the moſt part is ruinous, though the body, being ſtill entire, is uſed as a parochial chapel. The caſtellated gate-way, which is yet unimpaired, ſtands a little to the weſt of the ruin, at the extremity of a beautiful meadow, into which the church-yard opens, and of which it alſo conſtitutes a part, for there is no intervening encloſure. In the neighbouring woods, with which the country abounds, every kind of timber may be met with; but the meadows and lawns in the more *immediate* vicinity of the Abbey are ornamented chiefly with aſhes and elms: many of theſe are peculiarly remarkable for their beauty and height.

The purſuits moſt in vogue among the ancient poſſeſſors of the Priory (independently of their profeſſional ſtudies) appear to have been *aſtrology*, *alchemy*, and *poetry*. In conjunction with poetry they ſeem to have cultivated a taſte for *muſic*, and gave liberal encouragement to *minſtrels*, eſpecially at times of feſtivity. They alſo attempted (though certainly with no great ſucceſs) to combine the ſtudy of *medical phyſiology* with that of alchemy. To each of theſe

topics ſome alluſion has been made, more or leſs diſtinctly, in the following verſes; and probably the ſlight and general view which they exhibit of the ſtate of ſcience among the canons of Bolton, during a ſucceſſion of barbarous ages, may in ſome degree ſerve as a repreſentation of its ſtate among the generality of cotemporary Auguſtinians, and of its ſtate too among all ſuch monks (if ſuch there were) as equalled the Auguſtinians in refinement.

The anecdote introduced into this poem reſpecting the alchemiſt has been principally borrowed from two or three relations of a ſimilar nature, which may be met with in Webſter's Eſſay on Witchcraft*, and which are there cited from the writings of Dr. Flud and Borelius. A notion reſpecting the exiſtence of an animal ſpirit, like the claſſical Manes, was far from being uncommon among alchemiſts†. Thus we find Paracelſus affirming, in the fragments of a treatiſe which he wrote, "*De animis hominum poſt mortem apparentibus:*"—"Spiritus hominis non eſt ipſius corpus, non eſt anima, ſed eſt tertium quoddam in homine....Et, ut vere dicam, ſpiritus eſt *umbra* duorum reliquorum....Ita ſciendum eſt *corpus* ſurgere a nemine videri; homo enim in terrâ jacet. Sic *animam* ſurgere nemo videt; nam et ipſa ad ſuum locum, velut corpus ad terram, a Deo deſtinatur. Videtur autem *ſpiritus*, non item duo reliqua. Ideo ſpiritus ſimilis apparet corpori et animæ; ibi enim utriuſque umbra eſt‡." An alluſion is alſo made to the three parts, of which the alchemiſts believed man to conſiſt, in a poem entitled "The Compound of Alchymie," which was written in the time of King Edward the Fourth by Sir George Ripley, Canon of Bridlington in Yorkſhire‖. Speaking of the different kinds of chemical combination, he compares what he calls the "tryptative" (a combination of three ingredients) to the union of ſoul, ſpirit, and body.

> "The ſecond manner is called tryptative,
> Whych ys conjunccion made of thyngs three,
> Of body, ſowle, and ſpyrit, tyll they not ſtryve...
> For as the ſowle to the ſpyrit the bond muſt be;

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* Eſſ. on Witchcraft, p. 319.

† Many of them ſeem alſo to have fancied that the effluvia iſſuing from various bodies are naturally diſpoſed to aſſume arrangements reſembling in figure the ſubſtances which reſpectively emit them.

‡ The opinions entertained by Paracelſus reſpecting an alchemical umbra form an excellent counterpart to thoſe which Milton has put into the mouth of one of the brothers in the "Maſk of Comus," ſpeaking of the unhappineſs of impure ſouls after their ſeparation from the body:

> "Such are thoſe thick and gloomy ſhadows damp,
> Oft ſeen in charnel-vaults and ſepulchres,
> Lingering and ſitting by a new-made grave."

‖ Sir George Ripley's poems are preſerved by the celebrated antiquary, Elias Aſhmole, in his work entitled "Theatrum Chemicum Britannicum."

Ryght to the body the fowle to hym muſt knyt,
Out of thy mynde let not thys leſſon flyt."

Many more examples of the ſame kind might be adduced.

The red-coloured ſtone of the alchemiſts was ſuppoſed to be far more ſcarce than the white one, and was eſteemed of ineſtimable value. It is termed, in the preface to the alchemical poem of "Hermes Bird," (ſuppoſed to have been written by Raymond Lully, and tranſlated by his diſciple Cremer, Abbot of Weſtminſter)

"The mightti ſton, that ys ſo precius,
Thys ryche reby, that ſton of pryce,
The whych woſſe ſend owte of Paradyce*."

It was cuſtomary among the inhabitants of religious houſes to plant yews and other evergreens within their courts. See Whitaker's Hiſt. of Craven, and Brand's Popular Antiquities. The lay brethren of a monaſtery were much inferior in rank to the eccleſiaſtics; and they were obliged (ſome at leaſt of their number) to keep watch during the hours of darkneſs in the dormitory, pacing all night about the floor.

Further particulars reſpecting the ruins of Bolton Priory may be met with in Dr. Whitaker's Hiſtory of Craven; a work, from which many of the foregoing remarks reſpecting the manners and cuſtoms of the Bolton Monks have been taken.

'Tis light, and Morn, by early Phoſphor led,
Majeſtic riſes o'er the mountain-head,
With radiance ſweet, beneath a cowl of gray,
Her eye, unfolding, beams the dawn of day;
And, dimly kenn'd amid the rear of night,
Her new-born landſcape breaks upon the ſight.
Far to the left, amid the mantling ſkies,
In ruſſet veſture, ſpiry peaks ariſe;
While, opening nigh, beneath an ampler beam,
The ſoft ſavanna glows; the wandering ſtream;
The hairy copſe; the wild wood's awful ſhade,
In browner hues by Autumn's hand array'd;
And, laſt, yon cliff, with native purple red,
That, bare and broken, rears its ſombre head:
High on its top the hoary vapours ride;
The headlong torrent ruſhes o'er its ſide;
And boſom'd half in hills, with calmer flow,
Verbeia ſlumbers in the bay below.

On yonder knoll, amid the burial-green,
What moſs-grown aiſles in ſpiry pomp are ſeen!
Yon moſs-grown aiſles—how dark a gloom they ſhed
O'er the low turf that veils the mingled dead!
How dark yon gloom, by fancy darker made,
(Dark as the grave) within the vaſt arcade;

* See the Theaturm Chemicum, p. 211.

Where the long window, clad in lichens gray,
With brow expanſive woos the eaſtern ray!
Lo! far above, in wreathing ivy dight,
A glowing turret beams with early light;
And weſtward, lo! with many a ſculpture wild,
Yon portal ſcowls; in maſſy grandeur pil'd.

Hence through the wreck by roving fancy borne,
With ſteps oblique I croſs the ſouthern lawn.
There, the dim battlement, the mantling ſcreen,
The hoary gate-way flank the further green;
And yon tall ſhrub, with ever-during gloom,
Breathes a wild horror o'er the diſtant room;
While here, pale arches crowd; and verdure tall
Sighs on the fragment of the beetling wall.
'Twas here the cloiſter roſe; and here the yew
And holly once beſide the cloiſter grew.
Methinks, e'en now, amid the twilight plain,
I view the cells, the yew-tree walks again;
And now, e'en now, before my glancing eyes,
The airy hall, the folding portals riſe.
Here, as I wander through th' illuſive ſhade,
Where, ſlumbering nigh, the hoary monks are laid;
Above, around me, phantom gleams appear,
And hollow murmurs float upon mine ear.
Perhaps a chime amid the lantern tower;
Perhaps a foot-fall in yon weſtern bower;
Where the lay brethren ſtill, with ſcalp unſhorn,
Pace the dim dormitory's floor, forlorn.

Yet one perchance amid yon lowly plain,
The ſtar-led ſeer, at early prime is ſeen;
While o'er his head celeſtial ſplendors glow,
Their radiance twinkling in the tide below,
Or, dimly glancing on the foliage light
Of airy aſhes, cheer the wane of night;
And, eaſtward far amid the purple ſky,
Fair Venus beams upon his roving eye.
So Merlin mark'd her from his elfin cell,
When, wrapt in gloom, amid the wild-wood dell,
With eye uplift, as in a waking dream,
Her cloven orb he view'd and forky beam*.
Ah! then, though bright her orient rays, beware,
When, leagu'd with Mars, they gleam in aſpect ſquare.
Nor leſs beware, if Sol, careering, ſhine
In Saturn's quadrate, threatening ſtorms malign.

By yonder flame, beneath the cloiſter ſhade,
Th' alchemic artiſt plies his penſive trade.

* See Ellis's Specimens of Early Engliſh Metrical Romances, vol. i, p. 77.

Unwearied he (though now Oblivion, led
By paſſing Night, her lateſt dews hath ſhed)
Unwearied he, in many a mode, unknown,
Unthought of, plans to win the myſtic ſtone.
Oft by the wretch, who ſick and panting lies,
With lurid aſpect, and with flaming eyes,
The hoar adeptiſt waits; intent to drain
The torrent trickling from the burthen'd vein;
And, cautious, ſoon, beneath an early ray,
He boils the blood, half haſtening to decay;
Till, like an orient ſtar, with ruby light,
It glows, transform'd, a gem of wondrous might.
But, ere the taſk be ſped, if life no more
Inſpire the frame, that ſpar'd the purple gore,
Soon as the furnace fumes, with haggard eyes
He marks, amaz'd, a giant umbra riſe;
By terror's ſelf, though ſhuddering, bid to trace
The wither'd ſemblance of a well-known face:
(For too, too ſure, in every line is read,
Though faint and dim, the likeneſs of the dead);
While thunders wild, and many a full-mouth'd yell,
With fierce exploſion rock the vaulted cell.

But hark! the bell, that bids to early prayer,
High ſounding, peals amid the twilight air;
Nor peals in vain: 'tis ſaid the holy call
Can ſcare each elfin, imp, and goblin tall.
By tapers' light, along th' illumin'd fane,
In fur and camlet, winds the hermit train:
The dim, cold altar glows with duſky fire;
The ſwelling anthem wakes the ſounding quire;
And, borne on muſic's breath, the ſoul on high,
Enraptur'd, ſoars, and ſeeks her native ſky;
Still varying with the theme, alternate, ſole,
Or, in full band, the liquid numbers roll:
Now pour exultant praiſe; now, ſweet and ſlow,
Breathe a meek note of penitential woe;
While mute Verbeia, on the vocal ſhore,
Emerging, leans, to learn the myſtic lore.

For poliſh'd numbers known, and temper'd fire,
The Norman harper ſweeps his airy lyre;
And liſtening ſages glow with martial flame,
By Arthur's glory warm'd, or Brutus' fame.
Or, haply heard amid the green-wood ſhade,
With blander note he lulls the penſive maid.
Methinks, e'en now, upon the murmuring gale,
I ken, far off, the legendary tale;
E'en now, in fancy, hear the feſtal rhyme,
That once to rapture woke the ſlumbering prime.

Soft ſmiles the opening morn; with early lay
The flying woodlark cheers the new-born day;
And half-hid doves in many an elm prolong
Their love notes, mingling with the minſtrel's ſong.

Sweet are the dreams that lull the lonely muſe,
When glowing Fancy breathes her magic hues:
But ſoon, too ſoon, the fairy forms decay,
And the dim pageant melts in air away;
So the gay tints, that flufh the morning ſky,
With tranſient beauty bloom, and, blooming, fly.
Amid yon leafy elm no turtle wails;
No early minſtrel wakes the winding vales;
No choral anthem floats the lawn along,
For ſunk in ſlumber lies the hermit throng.
There each alike; the long, the lately dead,
The monk, the ſwain, the minſtrel, make their bed;
While o'er their graves, and from the rifts on high,
The chattering daw, the hoarſer raven cry.
Methinks, while horror flings a-deeper gloom,
I hear the groan as of a gaping tomb;
And, glancing, lo! along the ſacred green,
In varied veſture motley bands are ſeen;
Till, ſummon'd ſoon, through yonder arch they wind,
(A griſly throng) nor leave a trace behind.

Ye bliſsful lawns, that, with a magic ſmile,
Can ſadneſs half enchant, and pain beguile;
So were you ſmiling, when, by ſickneſs worn,
A hallow'd parent to your vale was borne.
'Twas here for health upon the balmy plain
(Yet hopeleſs half) ſhe ſigh'd, and ſigh'd in vain;
While patience, ſtruggling through the gloom of woe,
Breath'd on her fading form a tranſient glow.
So dying luſtre ſooths the waning year,
So mellow tints on fading elms appear.
Yet, as the landſcape, dight in early blue,
Now, pictur'd, beams amid the wave anew;
So to her eye were fairer landſcapes ſhewn,
By hope's dim mirror, 'mid the world unknown;
Where meads more bright, by Siloa's holy ſtream,
Drink the full dawn, and purer waters gleam.

Adieu! ye domes, by many an age array'd
In many a tint, though crumbling and decay'd!
Ye wrecks, adieu! that, murmuring from on high,
To penſive pride a dumb memento ſigh!
Still may your aiſles, in hoary pomp ſublime,
To new-born eras mark the lapſe of time;
And, dimly ſcowling o'er the tide, engage
The moral minſtrel of a diſtant age.

RICHARD FABER, M. D.

LITERARY INTELLIGENCE.

Hebrew Literature.—Mr. L. Cohen has in the preſs an important controverſial work, entitled "Sacred Truths," addreſſed to the Children of Iſrael reſiding in the Britiſh Empire; containing Strictures on "The New Sanhedrin, and Cauſes and Conſequences of the French Emperor's Conduct towards the Jews," &c. &c., written by W. Hamilton Reid; tending to ſhew that the Jews can gain nothing by altering their preſent belief, proving the local reſtoration to the Land of Promiſe, and clearly demonſtrating that Buonaparte is not the man, the promiſed Meſſiah.——Mr. Cohen, who is an ingenious mechaniſt, reſides in the Weſt of England, and is patronized by his Grace the Duke of Bedford, Lord Clifford, Viſcount Courtenay, Earl Mount Edgcumbe, and ſeveral other noblemen.

CORRESPONDENCE.

WE agree with Valerius Publicola in the impropriety of making any remarks on the character and conduct of a perſon who is the ſubject of a criminal proſecution, and, as he requeſts, have withdrawn his Letter to Mr. John Sanderſon from publication, in conſequence of an indictment having been preferred againſt that gentleman ſince the Letter in queſtion was written.

The article ſent by *Benevolus* is inadmiſſible, as we have never ſeen the book to which it refers. It appears to us that, in uſing the ſtrong word "malevolent," as applicable to a writer (a Critical reviewer) whom he cannot be ſuppoſed to know, he falls himſelf into the very error which he condemns in another.

In anſwer to K. L.'s inquiry, we obſerve that the *Encyclopædia Britannica* was noticed in the tenth and eleventh volumes of the Antijacobin Review.

We feel particularly obliged to "A PROTESTANT" for his information relative to the inſidious efforts of the enemies of our religion. His communication has not been neglected.

We are much obliged to A. B. for the favourable opinion which he has been pleaſed to expreſs of our labours, and beg leave to aſſure him that we ſhall never relax in our vigilance. We are concerned to hear that a very large ſchool has been eſtabliſhed in the town of *Leeds* on the Lancaſtrian plan, convinced as we are that youth educated on the *avowed* principles of Mr. Lancaſter will neither form good Chriſtians nor good ſubjects.

The ſerious charges preferred againſt a certain commercial company, for their ſcandalous conduct in the *ſale of places*, muſt be better authenticated than they are by our correſpondent "*Aſiaticus*," before they can have a place in the Antijacobin Review.

The verſes of "Amica," who aſſumes a feminine name to conceal a *maſculine* vulgarity of thought and ſtyle, may be very well for Mr. Bell's *Faſhionable* Magazine, but are not worthy of inſertion in this work.

The promiſed communications of P. W. will be thankfully received. The remarks on Dr. Rees's Cyclopædia ſhall appear in our next.